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Without Concealment-----Without Compromise.

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H. M. HENRY, PRINTER.

"The Peculiar Institution."

From the Cincinnati Morning Herald.

A TRUE NARRATIVE.

Two fine looking young men came into our office the other day, to tell us a story of suffering, cruel enough to stir the blood of the most stoical. One was about thirty years old, the other twenty. They were large, over six feet, and their manly proportions, and intelligent, honest faces, would secure them at once an interest with any good physiognomist.

They were born in Tennessee, of parents who held a considerable amount of property; and nothing but being tinged a little more deeply than their white neighbors, prevented them from enjoying that consideration to which, in all other respects, they were entitled. Their names were, Calvin and Emerson Waterford. On the 19th of last February, they started from Sullivan county, where they had always lived, with the intention of coming to Wayne county, Indiana, where they have a relative residing. They took care to provide themselves with free papers, (they were born free,) and between them they had eighteen dollars and fifty cents in money. They travelled on foot, passed out of Tennessee, and through the greater part of Kentucky, without molestation. In several places, however, attempts were made to persuade them to tarry, and work for a time, but they were bent on reaching Indiana.

At Lexington, and other towns this side of it, they were admonished to beware of Williamstown, as they would most probably meet with trouble there.

Williamstown is in Grant county, about thirty-six miles beyond Covington, and is infamous on account of the murder committed there, on the persons of two criminals, confined in jail, whom the maddened populace dragged out, and hung on a gallows.

A few miles the other side of this place, they discovered, on the road-side, three men, lying in a corner of the fence, as if watching for somebody. This put them in great fear, but they had advanced too far. They proceeded, and had no sooner come up to where they were lying, than they sprung from their hiding-place, and seized both of them as runaways.

They were taken first before a magistrate, named Clark, who pronounced their papers good, and told the kidnappers they could do nothing. These wretches, however, were not satisfied to let their prey escape so easily, and dragged the young men on to Williamstown, where they fastened them in a tavern, till they could hunt up some magistrates of their own way of thinking. At last they came back to the tavern with two men, named Lucas and Evans, said to be magistrates, who, having looked at the free papers of the young men, said they were of no account, handed them over to the kidnappers, and told the Waterfords they must go to jail, in which they were accordingly immured without delay. It was extremely cold weather, and the jail was in a horrible condition, yet they were allowed no fire. When they asked for something to keep themselves comfortable, they were threatened with irons. The jailer, on committing them, plunged his hands into their pockets, and stripped them of every copper of their money.

Constant efforts were made to entrap them in falsehood. All sorts of people were sent to ask them all sorts of questions. They were advertised in the papers as runaways taken up; and they overheard the men who seized them congratulating the jailer, and saying, "it would be five hundred dollars in their pockets." A man in the same town at one time offered them $40 for their chance, but they laughed at him, so confident were they of obtaining the price of blood.

Meantime these young men never ceased to assert their right to freedom. Their free papers, however, had been torn to pieces, and they had to write back to the clerk of Sullivan county, to get the necessary evidence. The magistrate wished the answer to be directed to him, but the postmaster of the place took good care to have the letter addressed to himself. In due time the answer came, with all the requisite documents, and the postmaster immediately took them to the magistrate, who was then reluctantly obliged to act. He came to the jail, and even then affected to think that the papers were not sufficient—but a lawyer passing by at the time, told him that on such evidence, it would never do to detain the young men. He kept them in, however, till the next morning at 10 o'clock, and then let them out, without money or victuals.

They had laid in jail twenty-four days, and were charged with jail fees to the amount of $17 00. They humbly asked for the balance of their money, $1 50, but the jailer would not give it up, nor could they ever recover it. Having nothing to eat, and the weather being very severe, they asked for work, just long enough to make a little, to help them on their journey. One of the magistrates agreed to give them thirty-seven and a half cents a cord, for cutting wood; and to work they went, and in parts of two days cut five cords. He told them they had been too quick; they had not earned their money; and so he would give them only one dollar. They were glad, however, to get even this, and not daring to utter a single protest against his injustice, they left in haste, and reached Cincinnati in safety.

Here they are trying to get a little work, so that they may earn money enough to enable them to pursue their journey to Indiana.

"To think," said the elder brother, in concluding his simple tale, "that we, who had been born free, and always lived well, and behaved ourselves, should be taken up as runaway slaves, and put in jail twenty-four days, and robbed of all our money. O! it took away my stomach, and for three days I could not eat a morsel."

We have given this account, not because the case is a singular one, but because it is a fair specimen of numerous cases continually occurring, but never reported.

ATTEMPT AT KIDNAPPING.

A correspondent of the North American, on his way to the Sabbath Convention, at Harrisburg, narrates the following interesting incident:

HARRISBURG, May 28, 1844.

After we had come a few miles from the Inclined Plane, the conductor of the cars informed us he had strong suspicions that a colored girl had been lured from the city with a view to kidnap her. Upon his statement of the grounds of his suspicion, arrangements were made for the arrest of one of the passengers, on the arrival of the cars at Lancaster, which were promptly executed, and a hearing had before an Alderman, which resulted in the commitment of the man. An amount of testimony perfectly singular was accumulated to fix the charge.

The arrested individual represents himself as Dr. Neff. This name he had entered on the books of the National Hotel, corner of Ninth and Market streets, where he had been three weeks. Providentially, the landlord of the hotel was a passenger, who testified that this Dr. Neff was from New Orleans, and left the hotel, saying he was to sail immediately for that city.

The conductor testified that this individual entered the car at the bridge at the foot of the plane with the girl, and took their passages to the junction with the Baltimore road.

Upon examination of the girl, the deep laid villany was explained. She is about sixteen years old, —through want of means of support has been in the Blockley Almshouse—was applied to to engage in the service of a farmer in Bucks county, and agreed to go—was taken to the plane last evening, from whence she was to start for Bucks county this morning, and she supposed, until undeceived, that she was on her way there. When she found she was to be taken South she was greatly distressed, and her tears occasioned the inquiry of the agent.

The man has the appearance of being an old offender, and is well furnished with mustaches a la mode Chesnut street. His story was, that he had business at Columbia, from whence he was to return to Bucks county, where he expected to reside. Of course, his only mode of returning would be through Philadelphia, thus incurring the needless expense of the passage money of the girl some 170 miles. A very improbable story.

The Philadelphia Gazette of Thursday has the following in relation to the above:

EXTRAORDINARY ATTEMPT AT KIDNAPPING FRUSTRATED.

A few days ago a tall individual with *mustaches*, and bedecked with jewels, calling himself "William Shaner," applied to the Guardians of the poor of Philadelphia, and presented a letter signed "John Muhlenberg," recommending him as a respectable farmer of Berks County, in want of a colored bound girl. The overseer suited him with a girl from the Blockley Almshouse, who was regularly indentured by them, and "Shaner," left the city with his apprentice. On Tuesday he was arrested at Lancaster, on his way to Maryland with the girl, on suspicion of intending to sell her. Documents were immediately forwarded to this city, and circumstances had already transpired yesterday to prove the *soidisant* farmer an extraordinary imposter and kidnapper. Among other proofs of the fact, the affidavit of Gen. Keim, United States Marshall, before his Honor the Mayor, shows that there is no such man as John Muhlenberg in Berks County.

INHUMAN.

An incident occurred on our wharf, yesterday morning, which forcibly illustrates the *humanity* of the slave-catchers who are continually prowling about our city. The particulars, as near as we can gather them, were as follows:

"A slave—white slave—who was found by his master in this city, and taken possession of, succeeded in wresting himself from the grasp of those who held him in durance, and was pursued near to the river, where he was caught. *After he was caught*, in order that he might more easily be bound, one of the *humane* pursuers, butcher-like, knocked him down with his missile, by a blow on his head, making a deep gash; after this, his hands and legs were tied with strong cords, and he was thrown into the yawl of the mail-boat Pike, the officer in command very kindly ordering it across the river into Kentucky. This is slave-catching humanity!"—*Cincinnati Herald.*

Extract from a Letter to the New-York Herald.

APALACHICOLA, May 19, 1844.

The public has been unusually "stirred up" by the trials of various criminals, before the Superior Court of Franklin county, now in session, Judge Carmack on the bench. The most important, has been the case of a slave, for stabbing. The boy injured, was a valuable slave, and came near dying from the effect of injuries received. A true bill was found against the aggressor, and upon trial, he was sentenced to receive one hundred stripes. The owners of the criminal entered an arrest of judgment, and so the case stands at this moment. He is to be tried upon another indictment, for carrying secret arms; the weapon used was a dirk-knife.

Another case, was the trial of George Holmes, indicted for embezzlement of goods from the stores of B. S. Hawley, and Whitmarsh & Richardson, upon the night of the late fire. He was found guilty, and received the sentence, viz: to stand in the pillory one hour, and receive sixty-four stripes on the bare back. I was present at the infliction of a portion of the whipping; but such a mode of dealing out punishment, to my mind, appeared too revolting.

Much excitement prevails, even now, in consequence of the stay of proceedings in the case of the negro, and such prompt punishment in the case of Holmes. After the conclusion of the punishment, a subscription was made up to defray Holmes's passage to New-York, or some other northern city.

MR. CALHOUN'S SOCIAL SYSTEM.—The following picture of Mr. Calhoun's social system is taken from the New Orleans Bee of a late date:

"Yesterday morning, a slave of Mr. Leach, who had been sent to the Second Municipality Workhouse for the purpose of being chastised for refractory conduct toward his master, while the negro overseer, who is employed in that department of the prison, was making preparations to inflict the punishment, seized upon a hatchet, and flourishing it over his head for the purpose of inflicting a blow upon the overseer, struck himself, with the hammer side of it, behind the ear, which for a moment stunned him. He then rushed toward the gate, for the purpose of making his escape, but finding it closed, he inflicted several severe, and as is supposed, mortal wounds upon his forehead with the blade of the hatchet."

A French woman and a negro man, who were found living guiltily together in Maryland, have, according to law, been sold for seven years, into slavery.

What punishment is inflicted when the guilty parties are a white man and slave woman?

KIDNAPPERS.—Two suspicious individuals were arrested on Tuesday last, charged with kidnapping from Charles county, Maryland, a free negro boy, named Fendall. They gave their names as John L. Kinneman, of Charles county, Maryland, and Jonathan Luckett, of North Carolina. But, from circumstances which have come to the knowledge of the civil authorities, it appears that the names of the individuals are G. G. Skinner, and Thomas Skinner, brothers, and both residents of Maryland. Their trial will take place on Thursday, the 13th instant. The mother of the boy is represented as free, and named Polly Gray, now residing in Alexandria or Washington.—*Fredericksburg Herald.*

We clip the following advertisement from a late number of the New Orleans Bee:

"A bull fight between a ferocious bull and a number of dogs, will take place on Sunday next, at 4 1-4 o'clock, P. M. on the other side of the river at Algiers, opposite Canal street. After the bull fight, a fight will take place between a bear and some dogs. The whole to conclude by a combat between an ass and several dogs.

Amateurs, bringing dogs to participate in the fight, will be admitted gratis.

Admittance—Boxes 50 cents; Pit 30 cents.

The spectacle will be repeated every Sunday, weather permitting. PEPE LLULLA.

THE BLACK CODE—*one hundred lashes and an iron collar.*—The New Orleans Bee, of the 7th ultimo, says:

'Wallace, the slave of Mr. Walker, was yesterday brought before Recorder Baldwin, to answer to the charge of robbing the house of Mr. Ralph King, in Carondlet street, and of Mr. Hart, in Bachus street, of a quantity of silver plate and clothing. He was tried, under the Black Code, by a jury, consisting of his Honor and two freeholders, and found guilty upon both charges. The jury sentenced him to receive fifty lashes in each case, and to wear an iron collar for three months."

In Illinois, free negroes are presumed to be slaves, and without a certificate of freedom, the law directs them to be sent to jail; to be advertised for six months, and if no *owner* appears, they are to be hired out to pay their jail fees. If a black man is found ten miles from his master's house without a PASS, being a servant, it is lawful for any one to *seize* such person, and to carry him before a Justice, to be PUNISHED with stripes not exceeding thirty-five. If three servants of color assemble for dancing or revelling, it is made the duty of the State officers, to commit such persons "to jail," to be whipped with thirty-nine stripes on his or her bare back.—*Chicago Journal.*

FUGITIVES.

Were it worth while to ask any questions, where the power of Slavery is the Supreme law, it might be asked by what authority Revenue Cutters are employed to be, or voluntarily become, slave-catchers.

We heard last evening that six of the slaves belonging to the Pilots' Association at the Southwest Pass, had taken the pilot boat Lafayette, and gone to parts unknown. We also understand that Captain Taylor, of the Revenue Cutter Vigilant, immediately started in pursuit of the runaways.

Since the above was written, we learn that there were eight negroes in all—one belonging to Mr. Ellis, and seven to the pilots. They left on the 24th instant, after breaking into a storehouse and stealing provisions enough to last them six months.—*New Orleans Picayune, May*, 28.

As soon as information was conveyed to the United States brig-of-war Somers, which was cruising off the Balize, of the flight of negroes belonging to the pilots, with the schooner Lafayette, she immediately made sail in chase of the fugitives.—*New Orleans Bee.*

Correspondence of the Public Ledger.

RUNAWAY SLAVES.—On the 29th instant, at 11 A. M., discovered a whale boat under sail, coming round Cape Henlopen, apparently full of men; my boats being both absent from the Cutter on business, could not pursue them, being light air and ebb tide. At half-past 12, meridian, my boats returned. I despatched them, with Lieutenants Roach and Wood, at which time the suspicious boat was full six miles ahead. They pursued, and got within musket shot of the boat, as they leaped out on the beach, fifteen in number, about one mile above Cape May Light House, leaving the boat and a quantity of clothing, besides provisions and one pistol.

By overhauling the clothes, I have discovered the name of W. G. Smith on a fine shirt. There were several articles for raking clams, fishing, &c. Lieutenant Roach fired several times at them as they were landing, but rather too far off to take effect.

Our men pursued them some distance in the woods, but to no effect. The whaleboat is twenty-three feet long by six feet beam, painted white, with black bends, and copper fastened. It is supposed they must have come from between Cape Charles and Cape Henlopen. The owner can obtain the boat and clothing by calling on the Collector of the Customs, at Wilmington, Delaware.

JOHN A. WEBSTER,
Com. of the U. S. Rev. Sch. Forward.
Wilmington Del. May 30, 1844.

ESCAPE OF A SLAVE PREVENTED.

The schooner Paragon, Captain Green, from Williamston, North Carolina, bound to New-York, put into this port yesterday to deliver up to the civil authorities a negro man whom Captain Green had found on board his vessel on the 24th ultimo, being then within sixty miles of New-York.

He had probably concealed himself in the hold among the staves, but when discovered was in the forecastle. Captain Green immediately put about and made for this port, being the nearest at which he could land him and be free from responsibility. The negro is a slave named Alfred, about twenty-one years of age, and belongs to Jonathan Taylor, of Bertie county, North Carolina.—*Norfolk Herald.*

Pro-Slavery.

From the Haverhill Gazette.

ABOLITION.

We seriously doubt whether any greater injury has been perpetrated by man on his fellow-creatures on so large a scale, since the beginning of the world, as the system of American slavery.

Such a system of robbing men of their dearest rights systematically, by law, and extended to at least one-third of the people where it prevails—and one-sixth of this whole nation, and that to be carried on, defended, and justified by our rulers after claiming to have discovered and proclaimed to the world that all men are free and equal—is a depth of shame to which no other nation has descended.

Most gladly would we join in any rational measures to rid this nation of this awful sin and shame —and it is our firm belief that she can never enjoy firm and durable prosperity—respect herself, or be respected by others, till she changes her national policy, and instead of undertaking to be the guardian and defender of slavery within and without the United States, (as most shamefully set forth in the Calhoun and Pakenham correspondence) goes honestly to work to insure its ultimate and entire abolition.

With these views, it is with the extremest regret that we see the cause of emancipation espoused and carried on by men entirely disqualified for leaders in any useful reform, and who are perverting it into an engine of evil much more likely to abolish civil liberty than it is to abolish slavery.

We have the happiness to live under a system of civil government under which a greater share of personal liberty has been enjoyed, a greater amount of happiness experienced, and which has come nearer to realizing the theory of equality and self-government than the world has ever before seen: and yet we are beset on all sides by those who denounce all these institutions for which our fathers labored and toiled, and bled, and openly avow that it is their first object to overturn, destroy, and trample on, all these existing social institutions for the desperate chance of something better.

Our religious institutions, rescued from the ignorance of the dark ages and popish dominations, have here been the stability of New England, and the public garden from which we might well hope that literature, religion, and all the sacred charities of domestic life, might spread among the heterogeneous and foreign materials which are filling up the great western valley. But we have men now prowling about the country, who openly denounce every form and denomination of the Christian Church, and cry out persecution and bigotry, if we are not willing to furnish them with the use of our churches in which to utter denunciations against the builders, the occupiers, and the object for which those churches are built!

Before assemblies, got together under the pretense of anti-slavery or temperance, they revile not only the ministers in office, but the ministry, and curse not only the rulers of God's people, but the very institution of civil government.

A meeting lately held at New-York by the National Anti-Slavery Society, of which William Lloyd Garrison is President, denounces the Constitution of the United States as a "covenant with death and an agreement with hell"—openly repudiates all allegiance to the Government, and proclaims its purpose to march onward to abolish slavery, through and by the abolition of the Government, and the churches of all denominations.

Women there are too, who, laying aside the natural reserve of the sex, and forgetting the inestimable privileges accruing to women by means of Christianity, and the civil law, are first and foremost in their denunciations of all our civil and religious institutions—insanely expecting greater good to rise out of chaos, and the unbridled passions of individuals, than has arisen from the Christian churches and constitutional law.

Our children can scarcely walk the streets, or visit places of public resort, without hearing their parents denounced as bigots and enthusiasts if they retain the slightest regard for their puritan ancestry, or the law and institutions which made New England the best community on which the sun shines, or has ever shone.

In their blind zeal to overturn all that has been built up by other hands, and giving no credit for the vast sum total of happiness which has been enjoyed under our Constitution, they seize on a single article which recognizes the existence of slavery, and adapts itself to an evil which it did not cause, and could not prevent, and for this they would throw away its thousand blessings—reduce civil society to its radical elements—run the risk of the wild confusion which common sense foresees will ensue—in the vain hope that they might themselves become the master spirits which would ride on the whirlwind, and direct the storm.

Ministers there are too, who once approached the holy altar with solemn vows to devote their lives to God and the Church, who are now going about like roaring lions seeking whom they may devour—knowing themselves to have been hypocrites, they absurdly conclude all others are. They vainly attempt to destroy the churches, which are a standing rebuke upon their unfaithfulness and treachery.

We have adverted to this subject, not merely to retort the abuse which they have made a business of heaping upon all which we hold dear and sacred, but to call upon all those who value these dear and sacred institutions to come up boldly to their defense.

The vain and foolish pretense, that all the evils which afflict mankind, are the offspring of law and our church establishments, and that a better social system would of course follow their abrogation, are repugnant to reason, and contradict the experience of all other ages.

Bloody wars are carried on in a state of nature as soon as men could fabricate a weapon, and slavery always has existed as soon as the strong could find men of less bodily or mental power to compel involuntary service.

It is a shame that the nation who first put forth the declaration of the equality of man, have not long since carried out that important truth in practice, and it is her great misfortune that the first great national effort to do it should have been made by those who have sinister motives and ultra designs in all they undertake, and who now declare openly that their way of destroying slavery at the South is first to overthrow all the free and happy institutions of the North.

The ministers of our holy religion must excuse us if we call on them for redoubled efforts in defense of our religion and laws. We, who mingle more with the world, are best acquainted with the machinations of the enemy. Very little of that veneration for your persons, or regard for your sacred office, which formerly shielded you, serves now to give weight to your counsels or strength to your arguments—in the open arena of scripture proof and sound logic, you must defend our inestimable institutions. Formerly half a century might and often did elapse, in most of our parishes, with no one to mount a rostrum, or address an assembly, but some one invested with the ministry—now every village and every school house has its orator, ready to controvert all that has been delivered before, cavilling at all that is sacred, and bearing down upon every institution with bold declamation, plausible arguments, and often with fascinating eloquence.

Under these circumstances is it not the duty of all, and especially those who, as ministers or magistrates, are set as watchmen on the walls, to arm themselves with all the powers of reason, argument, and eloquence, to withstand the powers of darkness. Cold formality, magisterial dignity, or inconclusive argument, serve only the purpose of the enemy. This is a reading age. Even children see the power of eloquence and the force of argument. How important then that all who have the interest of the community in their hands, who are watchmen on the walls, should study to render themselves approved by all sober, thinking minds,—and by Him who has given us all the influence we possess, and will call us to account for its improvement.

CHURCHES AND POLITICS.

The ecclesiastical Convention of the Methodist denomination seem to be bringing their political discussions to a crisis. The result will probably be a separation. The break is to be at Mason and Dixon's line,—a weaker spot than is to be found elsewhere, and so often bent that there is perhaps some danger that the political ligaments may one day separate. However, political unions would seem to be stronger than ecclesiastical unions, so that while the latter break, the former may hope still to hold out. It seems to us that if the professed disciples of Christ understood as well as they might, the single subject which so moved his compassion, they would hardly spend their time in forming national churches at all, much less in those wranglings which break them in pieces after they are constructed. Christ said nothing about Slavery, though he condemned oppression, and propounded principles which are sure, when thoroughly adopted, we think, to put an end to the system the world over. But there was another slavery so incomparably worse, to which the whole family of man had voluntarily surrendered up themselves, that He seems hardly to have noticed political bondage. His immediate disciples, full of the same spirit, went everywhere preaching, that men should repent. Preachers now-a-days do the same, and when the harvest of their converts is gathered into a company, it is an *Anti-Slavery Society.* It is a Church of Christ, *alias*, an Anti-Slavery Society, a Temperance Society, and in general a Society of all work. In religious matters it is conscience which prompts men on; in war it is honor. But from the manner in which the prompter operates, there is reason to suspect that the animating spirit is often identical in both cases, and not exactly either of the principles whose name it takes.

If men would carry on moral reforms or political revolutions, let them do so, and create their associations as they please; but when they form a Church of Christ, let it be an association of his disciples—nothing more, and nothing less. If these disciples differ in opinion about the best man for the Presidency of the United States, let them push their differences as hard as they please, but not in the Church. If they want to abolish slavery or intemperance, and if they believe total abstinence the proper remedy, let them urge it as they think proper but so long as it is possible for a man to own slaves, or to drink wine, or belong to a masonic lodge, and still be a Christian, these things cannot, except upon plans altogether schismatic, be made tests in the Church. It is the spirit of the world, and not the spirit of Christ, which makes them so. The exclamation of Robert Hall, "he who is good enough for Christ is good enough for me," is the only principle of common sense, as it is of sound Christianity. Until Christians adopt this principle, they can never have peaceful churches, and their quarrels will be ever deranging the better management of politicians.—*Journal of Commerce.*

The Slave-Trade.

CHARGE OF BEING CONCERNED IN THE SLAVE-TRADE.

United States Court. The United States, vs. Cornelius F. Driscoll. Saturday, June 8.

The prisoner having been committed to prison by a Commissioner of the United States Court, on a charge of piracy, under the Act of Congress of May 15, 1820, for receiving negroes on board a vessel of which he was master, on the coast of Africa, with intent to make them slaves; and also for having aided and abetted others in forcibly confining and detaining negroes on board a vessel to which he was attached, with like intent, application was this day made in his behalf, to Judge Betts, to admit the prisoner to bail.

Mr. Price, in support of the application, took the ground that the testimony before the Commissioner did not warrant the committal of the prisoner for a capital offense, or at most, was so equivocal and unsatisfactory, that the prisoner ought to be discharged on very moderate bail.

Judge Betts remarked that the evidence given before the Commissioner had been submitted to him, and on a careful perusal of it, he could see no ground to doubt its sufficiency, *prima facie*, to sustain the accusation, and hold the prisoner to answer before the proper tribunal on a charge of piracy.

If the alledged sale of the vessel to a Portuguese at Rio Janeiro was *bona fide*, and she was delivered to the vendee on the coast of Africa, as asserted by the prisoner, in fulfillment of the contract of sale; yet the testimony shows that one negro certainly was received on board before any change of possession; and the preponderance of proof would seem to be, that from fifty to one hundred negroes had been so received, and part of them confined below, whilst the American flag remained hoisted, and the prisoner retained and exercised full command on board.

So, after the alledged delivery of the vessel, and after the prisoner and his crew had gone from her to the Porpoise, it is fully proved, that on the appearance of a ship, supposed to be a man-of-war, he returned to the Hope, (his former vessel,) with his crew—caused the American flag to be brought back, and to be displayed on board—gave orders which were obeyed, and so continued on board, until large numbers of negroes were taken on board and confined, and it would seem from the proofs, that he so remained attached to the vessel until she was ready to put to sea; although the proof is that the prisoner personally took no part in receiving or confining the negroes, yet if the state of facts set forth by the evidence is true, he must be deemed to have thus aided and abetted in their confinement and detention. There is no ground to doubt that the prisoner well knew the negroes were brought on board and taken off with intent to make them slaves.

Under these circumstances, there is no ground to question the propriety of the commitment.

To obtain the discharge of the prisoner on moderate bail, evidence is given that he is worth only about $5000, and is a man of family, resident at Baltimore.

In view of the character of the charge, and that the punishment, in case of conviction, is made capital by the laws of the United States, I feel bound to require bail in an amount that shall not fail to compel the appearance of the prisoner at the next sittings of the Court; and therefore order that he be discharged on giving bail, with competent sureties, in the sum of $10,000.—*Journal of Commerce.*

Selections.

SPEECH OF CASSIUS M. CLAY.

The latter portion only of this speech, made at Lexington, on the 13th ultimo, on the Annexation of Texas, in answer to Thomas F. Marshall, has reached me. I give the concluding paragraphs, marked by the stirring eloquence, and unflinching boldness, which always distinguish his speeches. One who has taken so noble a position, cannot long be fettered by the trammels of a party, between which and its opponent there is not, for a man who has the abolition of Slavery at heart, the slightest choice. We indulge no unfounded, visionary hope, when we look to such men as Cassius M. Clay, in the South, who, with us, will demand a more perfect union, and refuse to participate in a Government based on the oppression of one-sixth of the people.—G.

The gentleman, (Mr. Marshall,) has not acted with his wonted magnanimity in alluding to slavery; he has already too many personal advantages over me, to avail himself of any supposed unpopularity which may attach to me on account of my opinions upon this subject. I flatter myself that I am able to maintain my position, irrespective of any aid arising from this source: but if the time and occasion were suitable, I should not fear to meet the gentleman upon this broad ground. He has allowed me to forget that we once stood upon the same principles; the letters of that gentleman to the Commonwealth, in denunciation of Slavery, have given him more reputation than all the other acts of his life summed up together. If we are now found moving in divergent paths, let the world say who has deserted the highway of right and enlightened patriotism.

I trust that I shall never shrink from the stern and unwilling duties which an elevated love of country shall impose upon me. I shall not at one time indulge in honeyed tones of an exalted philanthropy and a self-sacrificing patriotism, to please the ear of mankind, but when the day of action comes, by my weight and influence deny the sincerity of my purpose. I shall not undertake to denounce the gentleman, but I cannot forget the graphic description of the lamentable evils which he attributed to the introduction of Slavery into the South, and his concluding "curse on the tyrant hand that planted this dark plague spot upon her virgin bosom." Let him render not to me, but to that God, whose curse he has to-day denounced in an opposite direction, an account, for his instrumentality in now attempting to plant this same "*damning curse*" on the forty unborn millions of Texas. If Slavery was denounced by God on Ham and his descendants, then the blacks are not the legitimate inheritors of the curse—for, from the beginning of the world till the year 1442, Europe at least, was free from negro slavery. Not till 1503, were blacks seen in America. If the curse of God in this respect rests upon any portion of mankind, then, till within the last three centuries, it rested only upon the whites; for up to that period the larger portion of the slaves of the world, were whites. But I scorn to repel such an argument, better worthy of some cunning priest of the dark ages, than creditable to a statesman of the nineteenth century. I have formed no such degrading idea of God, as this. My reason and observation teach me another lesson.

I look abroad over all harmonious and lovely nature, and conclude that God has willed the enjoyment of all animated beings, and that he has provided room enough for even the black to enjoy "liberty and the pursuit of happiness."

There is no portion of history, that fills me with such feelings of solemn and despairing interest, as when the Athenians, indulging a most fatal indolence and self-delusion, appropriated those revenues which sustained her navy, and made her illustrious in Greece, to theatrical amusements, and idle shows; and denounced death upon any man who should dare to propose a law to restore them to the cause of the country, and the re-establishment of the glory of her name. Though Philip surrounded her with armed battalions, and traitors infested her inmost sanctuaries, and gave the sanction of the betrayed gods to the ruin of their country—the patriots of Athens looked on the impenetrable phalanx that was about to crush them to powder, and could not open their mouths to arouse their countrymen from their fatal security and apply the remedy that woed them to touch and to live.

I cannot, I will not, I dare not, submit to this morbid sensibility, upon this subject of Slavery, which strips us of our strength, and delivers us up naked and defenceless, into the hands of our enemies.

As a Southern man, and in behalf of the South, I call upon the gentleman to know who has authorized him to place our safety upon any such self-destroying ground as he has assumed. What! because the North will not lend herself to this crusade against other nations, this fiendish propagandism—this forcible extension of Slavery among a people, now declared by Mexico to be free and equal; shall we be told that the South will separate, and with Texas, form a Southern Union? Has the Southern paradise, wrought out by Mr. McDuffie, in his last Senatorial speech, so won upon the imagination and affections of the gentleman, that he is willing to take the Lethean draught which will sink all identity with the illustrious dead and living of a once glorious Union, and to appear in this new elysium beyond the dark and damning Styx which eternally surrounds it? Washington! the just, the immortal, speaks to you to-night in his farewell address—he warns you against the terms North and South—he bids you brand those as traitors to all true liberty, who would produce disaffection between these States, and boldly bids you ever to remember that the palladium of your happiness and independence rests in the eternal union of the States. Who shall dare to counsel us to its dissolution? Have you counted the cost—have you looked consequences in the face—have you numbered the whites and the blacks of a Southern Republic—have you seen the indignant countenances of all christendom turned toward you—have you heard their voice? These American repudiators of their just debts—violators of treaties; these men who have disturbed the world with the cry of liberty, and caused blood, in the name of equality, to flow in every field in Europe, and redden every sea that surrounds her, they are now the propagandists of Slavery—and the red and the black flag of war is raised in its perpetuation and extension!

What do you ask of the North? Have you the souls of men, and can you ask them to play the supple tools in any such mad scheme as this? I shall not say what they have borne from Slavery—I would have them love us as brethren, not hate us as the most dangerous of enemies—I would calm their rising spirits, not goad them on to madness and revenge. No, I will not say what the North have suffered from Slavery. Yet I thank God that the spirit of freemen is not yet extinguished in their bosoms, nor Plymouth, nor Bunker Hill, nor Trenton, nor Plattsburg, nor Erie forgotten. Had they said less than they have said, they had not been fit compatriots for Kentuckians. Here is the letter of that world-known jurist, Chancellor Kent, and the speech of Albert Gallatin, the associate of Jefferson, at the New-York meeting, men of other days, speaking as it were from the dead; they warn us to forbear—to stand by "the Union as it is." Where is Webster, and Everett, and Adams, and Van Buren, and Seward, and Greely, and Wright, and Birney, and Morris, and Corwin, and Pierpont, and Longfellow, and the other leading minds in politics and literature? They tell us to stand "by the Union as it is." They say to us, "we have forbore till forbearance has ceased to be a virtue—'we must stop here, our courtly complacency will carry no farther—we cannot join in misfortune and disgrace.' The question is no longer, whether we have anything to do with slavery in the States now existent, but whether we shall anew, become *participes criminis;* it is not, with Texas and a slaveholding Senate, whether we assent to Slavery, but whether we ourselves shall be slaves!" The cry of other days comes back upon our slumbering memories, "Americans, Liberty or Slavery." This shall yet swallow up the murmurings of party—no more the name of Democrat and Whig shall be heard among us—Federalists, Jeffersonians, Abolitionists, Nullifiers, and all other designations, shall be merged into a single designation —on one side, "Slavery, Texas, and disunion;" on the other, "Liberty and Union, now and forever, one and inseparable." That day has not yet come; but in the language of Adams, if come it must, I say, "let it come." Yet, I take up the language of the gentleman, (Mr. Marshall,) and repeat, "let it come —let it come."

I do not fear to trust the gallant sons of the wild and untrammeled forest to choose my banner, and if my country calls me to the fight, it must be where virtue shall wreathe the crown of triumph for the living, and glory consecrate the memory of the dead.

MASSACHUSETTS RESOLUTIONS.

[Extract from a letter of the Hon. Amos Abbott, of Massachusetts.]

WASHINGTON, March 27, 1844.

Dear Sir: In answer to your letter of the 24th instant, making inquiry about the report of the Committee on the Virginia Resolutions, &c. I submit the following:

You have, doubtless, noticed that on Friday last, the Report and Resolutions of the Select Committee to whom was referred the Preamble and Resolutions of Virginia and Alabama, in answer to the resolutions of the Legislature of Massachusetts, came up unexpectedly, for the action of the House. It is unnecessary now to dwell upon the origin or history of either set of these resolutions—those of our own Legislature, originating, as you well know, in a sober, settled conviction that the present basis of representation is partial and unjust—our citizens being unable to comprehend why "goods and chattels" at the South should be represented and have a voice in the decisions of questions of national interest, and the "merchandise" of the North be excluded from representation on the floor of Congress—those of Virginia and Alabama originating in a spirit of censure, and introduced as a rebuke of a proposition which they considered to be faithless to the compromises of the Constitution, and virtually one to dissolve the Union. So far as the proceedings of the House on the question alluded to, relate to myself, they have been but partially represented. Being unfortunately located in a part of the House where I can hear and see but indistinctly what is said and done, during the morning hours, excepting what proceeds from the Chair, I was hardly conscious of what was going on, until I heard a motion made by a respected colleague, (honorable Mr. Winthrop,) for a call of the House. This motion being negatived, and the whole posture of affairs made apparent, I rose and addressed to the Speaker the inquiry when and where the report of the committee was agreed upon; stating that the only knowledge, I had received of my appointment as a member, was through the public prints, and that I had never been notified of any of its meetings. I then called the attention of the House to the following declaration, viz. That I entirely dissented from the report of the committee and the accompanying resolutions. Thereupon Mr. Dromgoole, the chairman of the Select Committee rose and explained, (which explanation is found in the National Intelligencer and Globe of the 21st instant,) and among other things, said, "that all the members of the committee were notified of a meeting, with the exception of Mr. Abbott, who was confined to his room by sickness, and two other gentlemen, who were out of the city." As to the satisfactoriness of this explanation, you can judge for yourself. But I desire to be thankful that I had so far recovered my health as to be able to be present in my place, and to make the above inquiry and statement. For, be it remembered, the committee presented a unanimous, unqualified Report, when in fact, only six of its nine members were present when the Report was agreed upon. The action of the House was as summary as were the doings of the committee—hasty and conclusive. The chairman of the committee, making his report, moving the adoption of his resolutions, and then the previous question; and upon that, the yeas and nays; and the selfish, iron will of the majority, seconding, sustaining, and enforcing the whole; thus cutting off all debate, stifling any opposition, and preventing the possibility of a minority report. There was no member of our delegation but would have been ready and proud to have raised his voice, however feeble might have been its tones, in vindication of the patriotism and honor of the old Bay State against the reproaches of those who see an attack upon the integrity of the Union, in every expression of principles whose spread endanger the permanency of interests invested in flesh and blood. But, as I have said, all opportunity was cut off. This, of course, was no matter of surprise to those who have observed the uniform course of the majority during the present session. So self-willed, so unprincipled, so reckless of all consequences, but that of riveting the chains of party power, and securing the spoils of office—at least, it was not to be wondered at, that in a question touching the institution of domestic slavery, the gag should be applied to the mouth of remonstrance, and the indignant voice of freemen be shut out from the Hall, where those who hold their fellow-men in bondage, rule the councils and control the destinies of a "free Government."—*Lowell Paper.*

MR. BENTON'S BILL FOR ANNEXATION.

A Bill to provide for the Annexation of Texas to the United States.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States be, and he hereby is, authorized and advised to open negotiations with Mexico and Texas for the adjustment of boundaries, and the annexation of the latter to the United States, on the following basis, to wit:

I. The boundary of the annexed territory to be in the desert prairie west of Neuces, and along the highlands and mountain heights, which divide the waters of the Mississippi from the waters of the Rio del Norte, and the latitude 42 degrees north.

II. The people of Texas, by a legislative act, or by any authentic act which shows the will of the majority, to express their assent to said annexion.

III. A State, to be called "*The State of Texas,*" with boundaries fixed by herself, and an extent not exceeding that of the largest State in the Union; to be admitted into the UNION by virtue of this Act on an equal footing with the original States.

IV. The remainder of the annexed territory to be held and disposed of by the United States as one

of their territories, and to be called "*The Southwest Territory.*

V. The existence of Slavery is to be forever prohibited in the northern and northwestern part of said territory, so as to divide, as equally as may be, the whole of the annexed country between slaveholding and non-slaveholding States.

VI. The assent of Mexico to be obtained by treaty to such annexation and boundary, or to be dispensed with when the Congress of the United States may deem such assent to be unnecessary.

VII. Other details of the annexation to be adjusted by treaty, so far as the same may come within the scope of the treaty-making power.

The bill was ordered to a second reading, and Mr. Allen said he would call for its second reading to-morrow.

I must here mention that Mr. Benton's speech, which occupied two and a half hours, was received with profound attention from the Senate and from a large auditory. Mr. Adams was present, and heard every syllable.

I presume that the Senate will lay the bill on the table, or postpone it till the next session.

The Senate, after receiving the message from the House announcing the death of one of its members, Mr. A. H. Read, adjourned.

The House did no business. At eleven o'clock, Mr. Bidlack announced the death of his colleague, the Honorable Almon H. Read, and the House adjourned.

From the Madisonian.

PRESIDENT'S MESSAGE.

The subjoined message was sent to Congress this morning, June 11th, by the President of the United States.

It will be seen by our readers, that certain information (never yet published) was transmitted by the President to the Senate, some time since, in relation to the designs of Great Britain, on Texas, and which was before that body when they rejected the treaty.

Our readers, and the people of the whole Union, will doubtless read this message with unusual interest, for it demands their serious attention.

To the House of Representatives of the United States:

The Treaty negotiated by the Executive with the Republic of Texas, without a departure from any form of proceeding customarily observed in the negotiation of treaties, for the annexation of that Republic to the United States, having been rejected by the Senate, and the subject having excited on the part of the people no ordinary degree of interest, I feel it to be my duty to communicate, for your consideration, the rejected Treaty, together with all the correspondence and documents which have heretofore been submitted to the Senate in its Executive sessions. The papers communicated, embrace not only the series already made public by order of the Senate, but others, from which the veil of secrecy has not been removed by that body, but which I deem to be essential to a just appreciation of the entire question. While the Treaty was pending before the Senate, I did not consider it compatible with the just rights of that body, or consistent with the respect entertained for it, to bring this important subject before you. The power of Congress is, however, fully competent, in some other form of proceeding, to accomplish everything that a formal ratification of the Treaty could have accomplished; and I therefore feel that I should but imperfectly discharge my duty to yourselves, or the country, if I failed to lay before you everything in the possession of the Executive which would enable you to act with full light on the subject, if you should deem it proper to take any action upon it.

I regard the question involved in these proceedings, as one of vast magnitude, and addressing itself to interests of an elevated and enduring character. A Republic coterminous in territory with our own—of immense resources, which require only to be brought under the influence of our confederate and free system, in order to be fully developed—promising at no distant day, through the fertility of its soil, nearly, if not entirely, to duplicate the exports of the country, thereby making an addition to the carrying trade to an amount almost incalculable, and giving a new impulse of immense importance to the commercial, manufacturing, agricultural, and shipping interests of the Union, and at the same time, affording protection to an exposed frontier, and placing the whole country in a condition of security and repose—a territory settled mostly by emigrants from the United States, who will bring back with them in the act of reciprocation, an unconquerable love of freedom, and an ardent attachment to our free institutions. Such a question could not fail to interest most deeply in its success, those who, under the Constitution, have become responsible for the faithful administration of public affairs. I have regarded it as not a little fortunate that the question involved was no way sectional or local, but addressed itself to the interests of every part of the country, and made its appeal to the glory of the American name.

It is due to the occasion to say, that I have carefully reconsidered the objections which have been urged to immediate action upon the subject, without, in any degree, having been struck with their force. It has been objected that the measure of annexation should be preceded by the consent of Mexico. To preserve the most friendly relations with Mexico; to concede to her, not grudgingly, but freely, all her rights; to negotiate fairly and frankly with her as to the question of boundary; to render her, in a word, the fullest and most ample recompense for any loss she might consume us she had sustained, fully accords with the feelings and views the Executive has always entertained.

But negotiations in advance of Annexation, would prove not only abortive, but might be regarded as offensive to Mexico, and insulting to Texas. Mexico would not, I am persuaded, give ear for a moment, to an attempt at negotiation in advance, except for the whole territory of Texas. While all the world besides, regards Texas as an independent power, Mexico chooses to look upon her as a revolted Province. Nor could we negotiate with Mexico, for Texas, without admitting that our recognition of her independence was fraudulent, delusive, or void. It is only after acquiring Texas, that the question of boundary can arise between the United States and Mexico, a question purposely left open for negotiation with Mexico, as affording the best opportunity for the most friendly and pacific arrangements. The Executive has dealt with Texas as a power independent of all others, both *de facto* and *de jure*. She was an independent State of the Confederation of Mexican Republics. When, by violent revolution, Mexico declared the Confederation at an end, Texas owed her no allegiance, but claimed, and has maintained the right for eight years, to a separate and distinct position. During that time, no army has invaded her with a view to her conquest, and if she has not yet established her right to be treated as a nation independent *de facto* and *de jure*, it would be difficult to say at what period she will attain to that condition.

Nor can we, by any fair or legitimate inference, be accused of violating any treaty stipulations with Mexico. The treaties with Mexico give no guarantee of any sort, and are co-existent with a similar treaty with Texas. So have we treaties with most of the nations of the earth, which are equally as much violated by the annexation of Texas to the United States, as would by our Treaty with Mexico. The Treaty is merely commercial, and intended as the instrument for more accurately defining the rights, and securing the interests, of the citizens of each country. What bad faith can be implied, or charged upon the Government of the United States, for successfully negotiating with an independent power, upon any subject not violating the stipulations of such Treaty, I confess my inability to discern.

The objections which have been taken to the enlargement of our territory, were urged with much zeal against the acquisition of Louisiana—and yet the futility of such has long since been fully demonstrated. Since that period, a new power has been introduced into the affairs of the world, which has, for all practical purposes, brought Texas much nearer to the seat of Government than Louisiana was, at the time of its annexation. Distant regions are, by the application of the steam engine, brought within a close proximity.

With the views which I entertain on the subject, I should prove faithless to the high trust which the Constitution has devolved upon me, if I neglected to invite the attention of the Representatives of the people to it, at the earliest moment that a due respect for the Senate would allow me so to do. I should find, in the urgency of the matter, a sufficient apology, if one was wanting, since annexation is to encounter a great if not certain hazard of final defeat, if something be not *now* done to prevent it. Upon this point, I cannot too impressively invite your attention to my message of the 16th May, and to the documents which accompany it, which have not heretofore been made public. If it be objected that the names of the writers of some of the private letters are withheld, all that I can say is, that it is done for reasons regarded as altogether adequate, and that the writers are persons of the first respectability, and citizens of Texas, and have such means of obtaining information as to entitle their sentiments to full credit. Nor has anything occurred to weaken, but, on the contrary, much to confirm my confidence in the statement of General Jackson, and my own statement at the close of that message, in the belief, amounting almost to certainty, "that instructions have already been given by the Texan Government, to propose to the Government of Great Britain, forthwith, on failure of the treaty, to enter into a treaty of commerce and alliance, offensive and defensive."

I also particularly invite your attention to the letter from Mr. Everett, our Envoy at London, containing an account of a conversation in the House of Lords, which lately occurred between Lord Brougham and Lord Aberdeen, in relation to the question of Annexation. Nor can I do so without the expression of some surprise at the language the Minister of Foreign Affairs employed upon the occasion. That a kingdom which is made what it now is by repeated acts of annexation, beginning from the time of the Heptarchy, and concluding with the annexation of the kingdoms of Ireland and Scotland, should perceive any principle, either novel or serious, in the late proceedings of the American Executive in regard to Texas, is well calculated to excite surprise. If it be pretended that, because of commercial or political relations which may exist between two countries, neither has a right to part with its sovereignty, and that no third power can change those relations by a voluntary treaty of union or annexation, then it would seem to follow that an annexation to be achieved by force of arms, in the prosecution of a just and necessary war, could in no way be justified; and yet it is presumed that Great Britain would be the last nation in the world to maintain any such doctrine. The commercial and political relations of many of the countries of Europe have undergone repeated changes by voluntary treaties, by conquest, and by partitions of their territories, without any question as to the right, under the public law. The question, in this view of it, can be considered as neither serious nor novel.

I will not permit myself to believe that the British Minister designed to bring himself to any such conclusion; but it is impossible for us to be blind to the fact, that the statements contained in Mr. Everett's despatch are well worthy of serious consideration. The Government and people of the United States have never evinced, nor do they feel, any desire to interfere in public questions not affecting the relations existing between the States of the American Continent.

We leave the European powers exclusive control over matters affecting their Continent and the relations of their different States.

The United States claim a similar exemption from any such interference on their part. The Treaty with Texas was negotiated from considerations of a high public policy, influencing the conduct of the two Republics. We have treated with Texas as an independent power, solely with a view of bettering the condition of the two countries. If annexation in any form occur, it will arise from the free and unfettered action of the people of the two countries; and it seems altogether becoming in me to say that the honor of the country, the dignity of the American name, and the permanent interests of the United States, would forbid acquiescence in any such interference. No man can more highly appreciate the value of peace to both Great Britain and the United States, and the capacity of each to do injury to the other, than myself; but peace can best be preserved by maintaining firmly the rights which belong to us, as an independent community.

So much I have considered it proper for me to say: and it becomes me only to add, that while I have regarded the Annexation to be accomplished by treaty as the most suitable form in which it could be effected, should Congress deem it proper to resort to any other expedient compatible with the Constitution, and likely to accomplish the object, I stand prepared to yield my most prompt and active co-operation.

The great question is not as to the manner in which it shall be done, but whether it shall be accomplished or not.

The responsibility of deciding this question is now devolved upon you.

JOHN TYLER.

WASHINGTON, June 10, 1844.

FUGITIVE SLAVES IN CANADA.

LETTER FROM THOMAS CLARKSON, TO JOSEPH STURGE.

At the anniversary of the British and Foreign Anti-Slavery Society, held at Exeter Hall, London, on the 18th ultimo, the following letter was read from the venerable Thomas Clarkson:

My Dear Friend—I can truly say, in answer to your letter, it is with grief that I am again hindered, by the infirmities of old age, and the painful diseases often consequent upon these, from attending your meeting, which is to be held on the 17th instant. You may easily conceive, knowing, as you do, my entire devotion, during a long life, to the sacred cause which it is the object of your meeting to promote, that nothing would have given me more pleasure than to have attended it, and to have seen so many friends, whose hearts have long beaten in unison with my own on this great subject.

It is very pleasing to me, on reviewing the occurrences of the past year, to be able to state, through you, to the audience, an event which I consider to have been a prodigious gain to our cause. I allude to the defeat of the application of the American slaveholders, under the 10th article of the treaty lately made at Washington between our Government and the President of the United States. It was evident to me, on reading the treaty, that it was intended to be applicable to the refugee slaves, as well as to the white population who might have fled from justice there. Hence, there was reason to fear that the American planters would take advantage of it to go into Canada, and search for and claim such of their fugitive slaves as might be found, and thus get them restored to slavery; and this was afterwards found to be the case. Now, who were these poor fugitives from the horrors of slavery? They consisted originally of about 24,000 persons, who escaped at different times. Some of them, when they fled, were pursued by bloodhounds, and torn to pieces; others were taken alive, and carried back, and subjected to cruel torture, even to death; and others, during their journey of many hundred miles, perished by hunger, fatigue, and diseases contracted in their way, so that not more than twelve thousand, or one half, reached their destination. These settled themselves, by permission of our Government, in Canada, where they have erected villages, cultivated the land, built schools for their children, and places of worship for themselves and families, and conducted themselves upon the whole in such an exemplary manner, as to have gained the esteem of the inhabitants among whom they lived. It was to be feared, then, that the American planters, (and so it turned out,) would, under the treaty now mentioned, claim these fugitives by charging them with crimes, often fictitious, and thus that all their industry would have been lost, their villages broken up, their land left desolate, and themselves taken back to a cruel slavery. I do not remember a time during all my anxiety, for now nearly sixty years, on this subject, when I felt so much and such continued pain for the fate of the poor people now described. I well know the tortures to which they would have been exposed if given up to their enraged masters.

I was brooding over these melancholy presages, when on a more minute examination of the 10th article of the treaty, my mind began to be relieved. It seemed to me, on looking over those articles which related to the mode of restoring fugitive criminals, that they were so worded as to afford something like a safeguard to the liberty of the intended victims. These victims were happily to be examined before a British magistrate, in conformity with British law, before their delivery to the demand of the American Government. It now only depended upon what sort of instructions her Majesty's Ministers would give to the Governors of Canada and the West Indies, as to the interpretation of certain words in the treaty, to make it more or less favorable to the unhappy persons to be claimed. There is great reason to believe that they performed this part of their office in a spirit highly honorable to themselves; for since the ratification of the treaty seven fugitive slaves from Florida escaped to Nassau, who were charged with murder. These were soon followed by the Marshal of the United States, with orders to claim them, and bring them back. Their case was immediately brought before the proper authority of the island, and the evidence not being such as British law required, they were not surrendered. I hope and believe that all such cases will terminate in the same manner; not that I desire the reall guilty to escape punishment, but that slaves who simply run away from cruel masters, shoulud not be charged with fictitious crimes to occasion their surrender. I cannot, therefore, help thinking that this defeat of the object of the Washington treaty is to be considered as one of the most important occurences, as a gain to our cause, in the past year.

But I fear I have trespassed too much upon the time of your audience; I will therefore only add, that I do earnestly wish that the intended meeting may prove highly satisfactory to yourself, as well as highly advantageous to our common cause.

Yours, affectionately,
THOMAS CLARKSON.

Playford-hall, near Ipswich, May 14, 1844.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 20, 1844.

THE GLORIOUS UNION.

"The tongue of the flatterer is sharper than the poignard of the assassin," says an eastern proverb; the truth of which, other sovereigns, besides the wisest of the Caliphs, have proved to their cost. The "greatest enemies of a King," says Lord Bacon, "are his flatterers;" and King Mob is no exception to the rule. Power is still the prey of the parasite, whether it dwell in the One, or in the Million; whether it wield the sceptre or the ballot, as the emblem of its authority. To pander to its vices, to cater to its caprices, to gild its deformities with names of beauty, and to consecrate its crimes with words of eloquence, and of religion, have ever been the business of those who live upon its smile. Assentation was a trade by no means peculiar to the gloomy times that Tacitus describes; nor did it exhaust itself in magnifying the hollow greatness, and empty glories of Louis XIV. "The pregnant hinges of the knee" are as ready to crook now, as in old time; and in this model republic, as in transatlantic despotisms, wherever "thrift may follow fawning." And now, as in all past time, and here, as well as in all other places, the sovereign may find that the flatterer has been in league with his deadliest enemy—that while he has been lulled into an imaginary security, by some potent magic, his crown has been conjured off his head, his sceptre transformed into a worthless bauble, and while he retains the forms of authority, that the substance has passed away from him forever.

The sovereign people of these United States have been the dupes and the tools of selfish parasites, ever since they drew their first national breath. The leprous distilment has been poured into their ears, for the last half century, and has well nigh, if not quite, done its work of death. On every possible occasion—in Fourth of July orations, and election and thanksgiving sermons, in speeches made in Capitol, or Statehouse—but designed for the ears of the constituency—in State papers, and public documents, in the newspapers of every party, political or religious, have they heard themselves described as the most intelligent and enlightened, the most moral and religious, and the only free people on the face of the earth. By every device of sycophancy, has their bloated vanity been more and more inflated; and admiration of themselves, and contempt of the rest of mankind, inculcated upon them as the purest patriotism. To such a point of absurdity has the national vanity been fed, that criticism on the provincialisms of our manners, as well as on the character of our institutions, is regarded as the unpardonable sin of a foreigner; while an attempt by a native, to open the eyes of his countrymen to the inconsistencies and crimes they commit, is looked upon as little short of treason, deserving whatever punishment public opinion, the despot of the land, can inflict,—whether it be deprivation of *caste*, withdrawal of the means of livelihood, or delivery over to the tender mercies of the mob.

Especially have the people of the North been fed with this airy food, till they have been almost ready to explode with self-conceit. The deeds and sufferings of their pilgrim fathers, and of their revolutionary sires, have been dwelt upon till they seemed to be persuaded that they had inherited a capital stock of virtue and patriotism, the interest of which would suffice for their comfortable support in all time to come. The exemption of their own soil from the curse of slavery, has been another source of self-gratulation, while comparisons between their own prosperity, and the exhaustion and ruin of the Southern States have helped to swell the tide of self-approbation. Church and State, the Pulpit and the Press, have combined to convince them of their superiority to the rest of the human race. Divine Providence, and the wisdom of their ancestors, and their own, have conspired to distinguish them from the other nations of the earth. Their polity of Government, State and Federal, is the wonder and envy of the earth. While each separate State possesses within itself all the attributes of sovereignty necessary for the protection of life and liberty at home, the Confederated Union presents a front to the rest of mankind, so formidable, as to deter any attack from abroad. By this happy combination of forces, the powers of the machine of Government are so adjusted, that the advantages of a small community are united with those of a powerful nation—and the dangers of centralization, and of weakness, equally avoided. Of this sublime system, Liberty is the breath of life. It was framed to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and posterity. It secures to us all the rights which our fathers won by slow and painful degrees, in successive centuries. It is the essence of all that was achieved at Runnymede, and at Naseby, the fruit of successive revolutions, the practical embodiment of the truths of Magna Charta, of the Petition of Right, of the Act of Settlement. It is the fulfillment of those visions of civil and religious liberty that made martyrs embrace the stake with rapture, heroes rush gladly to the field of death, and patriots lay down their heads with joy upon the block. Whatever the experience of ages had shown to be necessary, or useful, to the enjoyment of the highest degree of personal liberty consistent with civil government, is secured to each individual, in the illustrious Constitution of the United States, and guaranteed by all the good people thereof. Freedom of speech and of the press; the right to petition Government for a redress of grievances; personal security against search and seizure; were all specifically secured to every inhabitant of the land. The right of Habeas Corpus, and of trial by jury; security of life, liberty, and property, unless taken by due process of law; and exemption from cruel and unusual punishments; were all solemnly guaranteed by each to all, and by all to each. Besides all these rights, thus sacredly secured to all, the right of citizenship in every State is extended to the citizens of every other State, so that the wide continent is thrown open to the enterprise and curiosity of the Universal People. Surely a brave parchment, if all its promises be true! A sublime Union, truly, if it do indeed accomplish all the blessed purposes of its creation! No wonder that its glories have been proclaimed from all the high places, nor that the people should be half intoxicated with their greatness and felicity. If all these words of promise be indeed kept to the hope, as well as to the ear, we may all well exclaim, with the great Expounder of the Constitution,—the Defender of our Faith,—"the Union now, and the Union forever!"

But words are not always things, nor is the result of the campaign always equal to the promises of the proclamation. In filling up, as they hoped, the cup of their country's liberties to the brim, our fathers consented to mingle one abhorred ingredient, whose subtle venom by slow degrees poisoned the whole draught. They had a difficult game to play with practised and wily adversaries, and they were outwitted. While professing to establish their new Constitution of Government for the establishing of Justice and the securing of the blessings of Liberty, they privily consented to the utter denial of all Justice, and all Liberty, to one-sixth part of their countrymen. The punishment, which Eternal Justice has made the swift companion of crime has not failed to overtake and chastise their stupendous Lie. Less than half a century was enough to prove their experiment a failure and a mockery. They consented, good easy men, to take the young serpent into their bosom in the hope that it would soon die a natural death, and now, strengthened by time, and fostered by their embrace, it winds its coils around the limbs of their children, and aims its fangs at their hearts. To secure the imaginary advantage of a general Union to themselves, they consented to admit the natural enemy of the liberty they worshipped, into the citadel they had prepared for her defence, and what wonder that she is betrayed! They consented, for their own selfish ends, to the enslaving of millions of their countrymen, whom they had proclaimed in their Declaration of Independence to be created free, and did they not deserve to find themselves and their children SLAVES? They strove, in solemn Convention, to repeal the laws of the Most High, and to enact that light and darkness, that liberty and slavery, should dwell together, in despite of His decrees. But the Almighty laughed them to scorn, and darkness has overcome their light, and Slavery has wrestled with their Liberty, and prevailed. Their boasted Union is an unreal mockery. Their Constitution of Government is made an instrument, to establish injustice, to promote domestic dissention, obstruct the general welfare and secure the curse of Slavery to ourselves and our posterity. Truly they were taken in their own craftiness, and into the pit which they had digged for others, they themselves, and their children, are fallen. It is not a wise thing in men or nations to attempt to outwit the Allwise, or to be stronger than the Almighty.

We have seen what were the advantages which the framers of the Constitution thought they had secured by it to themselves and us, and which are still loud in the mouths of its blind idolaters. How do they find its provisions now, who have need of their protection? A citizen of Massachusetts uses the freedom of speech and of the press, guaranteed by the Constitution, to enforce the doctrine of the Declaration that all men are created free and equal. A price is forthwith set upon his head by a sovereign State, by solemn legislative enactment, and Massachusetts is dumb. Nay, worse than dumb, for in her very Capital, through the very scenes of the early Revolution, the traitor to Slavery is dragged by a well-dressed mob, and scarcely rescued from death. Does a man wish to visit one of one half of the States of the Union, in which his rights of citizenship are secured by the Constitution? He must see to it that he is not infected with the heresies of the Declaration of Independence, or of the gospel of Jesus Christ, if he would avoid the risk of being deprived of life, not only without the process of law, and the intervention of a jury, but by any cruel and unusual punishment that coward tyranny can invent. Does he dare to establish a printing press, to disseminate such opinions as he sees fit? If he choose to place it within the purlieus of Slavery, he must be prepared to have it broken in pieces, and to be shot like a dog if he presume to defend it. Does he presume to exercise the simplest of rights, the right of praying his own servants to do somewhat he desires, his petition is insolently thrust back in his face, or trampled under foot, and no attention vouchsafed to it. A free citizen of a free State, the political equal, in the eye of the Constitution, of any of his fellow-citizens, who is eligible to any office in the gift of the people, visits for business or pleasure another State. He is forthwith seized and confined in jail, till the ship that brought him is ready to depart, and then, if his fees are not discharged, he is sold into life-long Slavery. And this for no crime, excepting that the sun has looked upon him and he is black. Nay, more, if he should presume to visit the Capital of the nation, to witness the doings of his own political servants, on soil that belongs politically to him as much as to any freeman in the nation, he is seized by force of laws, made under the Constitution, on suspicion of Slavery, and if he have not evidence at hand to counterbalance that written upon his brow, he is sold into interminable bondage for the fees of the Constitutional Slave Prison. If a victim of the "vilest Slavery on which the sun ever shone," escapes from his tyrant and flies to a free State, the boasted sanctuary of the oppressed of all nations, he must be seized and dragged back to torture and captivity, and the free people of the North must stand basely by without interfering for the right, because the Constitution has decreed that it shall be so. And if the nation, which the American people have condemned to Slavery in the very Charter, as they hopel, of their own liberties, should imitate the example of the very men who made it, and declare their independence, and appeal for relief to arms and the God of Battles, the servile North must come to the rescue of the trembling oppressor, and reduce them again to their servile estate. And no man can take office under the Constitution without swearing to commit these base and slavish crimes.

And what mighty blessings are purchased by these concessions of consistency and honor? The principle of being governed with absolute sway by the weakest and vilest oligarchy that ever controlled the destinies of the many. The compromises of the Constitution in favor of Slavery have made the Slave Interest the paramount power from the commencement of the Government. It has made our laws, dictated our policy, appointed our officers, controlled the destinies of the nation from the beginning. It so adjusts the fiscal affairs of the nation as to impose seven-tenths of the burdens of the Government upon the North, while it seizes upon nine-tenths of the patronage. It sits enthroned in the Presidential Chair. It utters its authentic oracles from the Bench of the Supreme Court. It commands or buys majorities in both Houses of Congress. It officers the Army and the Navy, while the North is permitted to fill up the rank and file, and to serve before the mast. It represents the nation, and represents it truly, at almost every Court in Christendom. It exercises a vigilant *surveillance* over all official functionaries from the Minister to St. James, to the two-penny postman of Philadelphia, and visits any symptoms of disloyalty with speedy punishment. If the Governor of a free State refuse to violate its laws at the bidding of one of the Slave States, its commerce is laid under restrictions, expressly forbidden by the Constitution, and armed vessels board and search the ships of the offending State, and release them only on the payment of unlawful impositions. And yet, this piratical warfare scarcely excites a remonstrance from the injured party!

And what is the numerical preponderance of the Slave Interest over the Free? If its power be so absolute, it must at least embrace a large majority of the inhabitants? This tyranny can be only that of a simple democracy doing its pleasure with the helpless minority! Statistics, which cannot lie, (except when they are compiled under the eye, and for the purposes, of a slaveholding Government, in a national census,) tell us that the number of slaveholders, do not exceed TWO HUNDRED AND FIFTY THOUSAND! Deducting from this number the women and minors who are owners of slaves, and the absentee proprietors, the number of actual voters cannot much exceed, if at all, ONE HUNDRED THOUSAND! A body of ONE HUNDRED THOUSAND men govern with absolute sway sixteen millions nine hundred thousand souls—and yet we are pleasantly told that this is a Republican Government! The French nation thought that the tyranny of a hundred and fifty thousand noblemen, whose hereditary claims rested on ancestral services, and were adorned by historic associations and chivalric memories, to be too grievous to be borne, and they opened the floodgates of revolution to sweep away the signs of their servitude in a tide of blood. But the American people tamely submit to the tyranny of a smaller and more disgraceful oligarchy than that of France. An oligarchy, that has no claim to its gratitude for past services, that has nothing in its character to create respect, or in its history to appeal to the imagination or the heart. An oligarchy whose hereditary rights, are the rights of robbery, whose prescriptive privileges, are privileges of piracy, whose badges of nobility are the chain, the scourge, and the branding-iron. An oligarchy the most insolent, profligate, and vile, that was ever permitted to insult God and man by its existence!

And yet to the despotic sway of this insignificant fraction of their number, do the millions of America submit! The Constitution, indeed! THE SLAVE POWER IS THE CONSTITUTION! Whatever that Power decides to be the Constitution, IS the Constitution, and its decree is registered by the Supreme Court of the nation. The Union, forsooth! THERE IS NO UNION FOR THE PEOPLE OF THE FREE STATES, except such a Union as binds the slave to his oppressor. There is such a Union as binds the Pole to the Czar,—there is such a free Constitution as the Romans enjoyed under Tiberius, when despotism at once concealed and strengthened itself under the forms of liberty. And yet this is no more than the just reward of the base subserviency of the North to the Slave Power, for the last half century. It is but justice that the bitter draught of Slavery, which they have compelled millions of their countrymen to drain to the dregs, should not pass away untasted from their own lips. It is right, that when they consented to hold the chain that bound their brother for their own advantage, that they should find it locked upon their own limbs. What, if they have to raise a revenue for their masters to spend; what, if they are obliged to shoulder the musket, and serve the guns, while their masters wear the epaulettes, and walk the quarter-deck; what, if they are held to be bound by the strict construction of the Constitution, while their masters may construe it as they will, or trample it under their feet at their pleasure; what, if they are reduced to be the mere Standing Army, serving without pay, and the slave police of their masters, employed to keep down insurrection, and to restore their fugitives, while almost all the power and patronage is reserved for the favored class; do they not deserve it all? If the millions will submit to the tyranny of the thousands, it can assume no shape, and mete out no measure, commensurate with their deserts. The ingenuity of tyranny has not yet devised a form of injury, or of ignominy, that the passive North does not richly merit. The people of the North have given themselves up, bound hand and foot, to the Slave Power, and they have no right to complain that it uses its power at its will. Had they possessed the same advantage, it is probable they would have used it to the same purpose; for a willing slave is ever a tyrant in his heart. The giant North has bound his own limbs with the withes of the Constitution; and if the Philistines work their will upon him, it is his own fault, for he has but to put forth his strength, and they fall asunder as at the touch of fire. The Constitution is the spell that holds him in this disgraceful enchantment; he has but to speak the word, and it is forever broken. The slave who has the power of asserting his freedom, and yet remains a slave, deserves not pity, but contempt.

Is such a Union as this, worth preserving? Is such a Constitution as this, which binds the white man in the same chain with the negro, a Constitution to be maintained? Is there no point of misgovernment and oppression, at which men may stand and declare that they will no longer submit to it? Especially when by submission, they are the tools, as well as the victims of tyranny? Our fathers thought otherwise, when they plunged into a seven years' war to deliver themselves from the irresponsible power of the British parliament. Surely they would have grudged their blood and treasure, could they have foreseen that it was all poured out to deliver their children from the control of King, Lords, and Commons, only to place them at the irresponsible disposal of a handful of slave-drivers. The taint of slavery has infected the whole body politic; and the blood of the fathers stagnates in the veins of the sons. We are a changeling brood. Their nice sense of human rights is become obtuse. Their vigilant spirit of liberty sleeps, if it have not quite died out. The most atrocious outrages, the most stinging insults, cannot aronse us to a shadow of the indignant resistance that the first faint approaches of tyranny aroused in them. It is a dastardly and pusillanimous generation. The form of insult has not yet been invented, the lash of the overseer has not yet been so cunningly braided, or applied, as to excite in the torpid North, anything approaching to a due sense of its ignominious condition.

> "It cannot be
> But we are pigeon-livered, and lack gall,
> To make oppression bitter."

If there yet remain virtue enough in the people of the nominally free States to vindicate their rights, another Revolution is at hand to complete and perfect the work of its forerunner. A revolution that will purify the Government and the country of the fatal element of Slavery, and free the people from the curses it has entailed upon them all. Happily, it will differ from the Revolution that heralded it, in being a bloodless one. It is a case in which it is needless,—in which it is scarcely possible,—that an appeal to arms can be made. The North will not fight, and the South dare not. The warfare will be a moral warfare. Its battle-fields will be marked by no human carnage—but its victories will be of those victories of Peace, that are "not less renowned than war's." A Constitution is but a parchment. It has no vitality, except as it is the embodied will of the people. As soon as the people are awakened to a sense of the curse that the Constitution has been to them, it will perish from the face of the earth. They will proclaim, not that the Union is dissolved, but that it has no actual existence; not that the Constitution is to be abrogated, but that the lying parchment that has so long enslaved them, is no Constitution of a free Government, but a juggling device of despotism. They will demand a new Union, and another Constitution, which will indeed secure to them the blessings of security, justice, and liberty. And the demand will be its own accomplishment. This glorious revolution is to be promoted and hastened only by the enlightening of the general mind, by arousing the people of the North to a sense of their guilt, and of their punishment. A wholesome agitation is the true means of carrying it forward. This can be effectually maintained only by men who refuse to acknowledge the authority of this blood-stained compact,—who deny the rightful existence of a slaveholding Union. Such men there are, who will refuse to take upon their lips the impious oath of allegiance to Slavery, which the compact demands as the price of its official favors;—who will never cease to demand the Repeal of the unnatural Union between Liberty and Slavery. How many there may be who will be ready to join them, they do not know. How long it will be before their object will be accomplished, they cannot tell. But they are satisfied that their method is the only natural and rational one of delivering the country from the domination of the Slave Power. It may be that it is too late; and that this guilty nation is doomed to perish in its wickedness; but they will at least have freed their own souls from the blood-guiltiness of the land.—Q.

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

The long and eventful session of this body is over. It has been marked by more of excitement, and is fraught with more important consequences to its own members, than any meeting of any Ecclesiastical Body ever held in this country. The question of a dissolution of the Church, and that the largest in the United States, has come up before it, as a positive necessity to the existence of the Church itself, because a portion of it is guilty, directly, of the sin of slaveholding. The question in this shape, it is true, has not been fairly and openly the one at issue, but it has been indirectly, and it needs only that Abolitionists shall be, yet awhile longer, true to the highest Anti-Slavery principles, to compel this, and all other Ecclesiastical bodies in the country, to make this the question on the settlement of which, shall depend the existence of these churches with their present limits.

These meetings are the most important, as well perhaps as the surest index to public sentiment throughout the country, on the question of Slavery. And mingled with the contempt, one cannot help feeling at the base cowardice of the Northern Clergy, and indignation at the contempt of humanity, and ignorance of, or disregard for the plainest principles of natural justice, shown by those from the South, is a feeling of joy, and heartfelt thankfulness, that this Church, which holds within its borders hundreds of thousands of the people, is shaken to her very foundations by the simple word of Truth, spoken outside the walls of her Zion. I have no word here to say, as I have no thought to give, of Methodism in itself considered. As an Abolitionist, and as an Abolitionist only, now do I rejoice at this cheering result—this marked and unquestionable evidence of the progress of the Anti-Slavery reform—this glorious harvest from seed which only a dozen years ago was sown. It has been covered by the blood of martyrs, and the seed of tares have been, with a lavish hand, scattered over the fair field; but the one has only made the true husbandman more careful in his labors, and more tender of the young plant, and the other has enriched the ground. Assuredly in such signs as these do we see the fair ripe fruit.

We may rejoice, then, with great gladness that this Church is shaken to her very foundations. Not because she is a Methodist Church, but because, like her giant sisters, whose shadows cover the land, and shut out the sun-light of Truth, she has been faithless to the great principles taught by him whom she declares her "corner-stone;" and faithful only in her abstract belief of creeds and dogmas, and in the performance of rites, which in themselves have no virtue, save as they shall be in truth and solely, the form which the religious life puts on; while she has forgotten that God is the Father of all men, and each has to each a brother's duty.

It is impossible, in our limited space, to copy the long reports of the proceedings of the Conference, or to give anything more than a brief sketch of its action. The result, our readers all probably know, and all, I presume, will be glad to see the steps which led to it. From the commencement of the Conference, Slavery has been her torment—or rather her conscience, partially awakened from its long, dull, heavy sleep, *will* ask "where is thy brother?" There first came up the question of the appeal of Harding, from the decision of the Baltimore Conference, which had deposed him from the office of preacher, because he was a slaveholder. After a long and warm debate, the decision was confirmed. Next came the resolutions offered by Dr. Capers, as follows:

"In view of the distracting agitation which has so long prevailed on the subject of Slavery and Abolition, and, especially, the difficulties under which we labor in the present General Conference on account of the relative position of our brethren North and South on this perplexing question; therefore,

Resolved, That a committee of three from the North, and three from the South, be appointed to confer with the bishops, and report within two days, as to the possibility of adopting some plan, and what, for the permanent pacification of the Church.

In the meantime, while the Committee were absent, a season of Fasting, Humiliation, and Prayer, was observed, with the hope, apparently, that a revelation from Heaven would teach them how life might be restored to this dead body—this Church of the past; how the hand of decay, which made her already loathsome, might be staid, and her ancient beauty rest once more upon her livid features. But prayers and fastings availed not; they "bowed their heads like bullrushes," but the form without the spirit availeth nothing. The committee reported they could not agree. Strange that these men could not see, or seeing, could not find the honest heart to say: "Ye cannot serve two masters."

But the trouble was not to end here. A few days after, Mr. Collins presented the following preamble and resolution:

"Whereas, it is currently reported and generally understood, that one of the Bishops of the Methodist Episcopal Church, has become connected with slavery; and whereas it is due to the General Conference to have a proper understanding of the matter; therefore,

Resolved, That the committee on the Episcopacy be instructed to ascertain the facts in the case and report the result of their investigation to this body to-morrow morning."

Bishop Hedding called the attention of the Conference to a rule in their discipline, requiring them to remember in all their discussions that the eye of God was upon them; he hoped at present especially that they would remember this.

Mr. Collins said that at present he simply offered the resolution, for this was a matter which met them at every turn and interfered with the whole of their business. He approved, and so far as in him lay, would act upon the observations of the chair, but would urge the immediate report of the committee.

Resolution agreed to.

"Here was a coil my masters!" It was no ignoble quarry that was struck at now, but one of the Right Reverend Fathers in God, whom we would show, robs the hireling of his wages—is an oppressor of God's poor." No humble preacher, this, whom we may "whistle down the wind," but a Father in Israel, whose sacerdotal garments cover this great sin.

The following day the committee on Episcopacy, to whom was referred a resolution, instructing them to inquire whether either of the superintendents is connected with slavery, presented their report on the subject.

The committee had ascertained, previous to the reference of the resolution, that Bishop Andrew is connected with slavery, and had obtained an interview with him on the subject; and having requested him to state the whole facts in the premises, hereby present a written communication from him in relation to this matter, and beg leave to offer it as his statement and explanation of the case.

"*To the Committee on Episcopacy:*

"Dear brethren—In reply to your inquiry, I submit the following statement of all the facts bearing on my connection with slavery. Several years since an old lady of Augusta, Georgia, bequeathed to me a mulatto girl, in trust that I should take care of her until she should be 19 years of age; that *with her consent* I should then send her to Liberia; and that in case of her refusal, I should keep her, and make her as free as the laws of the State of Georgia would permit. When the time arrived she refused to go to Liberia, and of her own choice remains *legally* my slave, although I derive no pecuniary advantage from her, she continuing to live in her own house on my lot; and has been, and still is at perfect liberty to go to a free State at her pleasure, but the laws of the State will not permit her emancipation, nor admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slaveholder legally, but not with my own consent.

"2d. About five years since, the mother of my former wife, left to her daughter, *not to me*, a negro boy, and as my wife died without a will, more than two years since, by the laws of the State, he becomes legally my property. In this case, as in the former, emancipation is impracticable in the State, but he shall be at liberty to leave the State whenever I shall be satisfied that he is prepared to provide for himself, or I can have sufficient security that he will be protected and provided for, in the place to which he may go.

"3d. In the month of January last, I married my present wife, she being at the time possessed of slaves, inherited from her former husband's estate, and belonging to *her*. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by a deed of trust.

"It will be obvious to you, from the above statement of facts, that

opportunity to announce that there would be a meeting of the Southern delegates at three o'clock, in the lecture room of the Church.

This Mr. Collins, (*John A. Collins,*) it will be remembered, the champion of the Anti-Slavery side of the question, is from Baltimore. The professed abolitionists of the North, like Phineas Crandall, of Worcester, Mass. who has a seat in the Conference, and who is the Liberty party candidate for Representative to Congress, had not manliness enough to take the lead in this great movement, for great it is when viewed from one point. The sessions of the two bodies in the afternoon were secret. The next morning, at the early hour of nine o'clock, the galleries were well filled with spectators of both sexes, who were evidently full of expectation. The members of the Conference seemed thoughtful and concerned, and the countenances of the two great leaders exhibited strong lines of anxiety. After the presentation of reports, &c. the great "war of principles" was commenced. Mr. Griffith, of the Baltimore Conference, opened the subject by proposing the following preamble and resolution:

Whereas, the Rev. James O. Andrew, one of the Bishops of the M. E. Church, has become a slaveholder; and whereas, it has been, from the origin of said Church, a settled policy, and the invariable usage, to elect no person to the office of Bishop, who was embarrassed with this "great evil," as under such circumstances it would be impossible for a Bishop to exercise the functions and perform the duties assigned to a general superintendent with acceptance, in that large portion of his charge in which slavery does not exist; and whereas, Bishop Andrew was himself nominated by our brethren of the slaveholding States, and elected by the General Conference of 1832, as a candidate who, though living in the midst of a slaveholding population, was nevertheless free from all personal connection with slavery; and whereas, this is, of all periods in our history as a Church, the one least favorable to such an innovation upon the practice and usage of Methodism as confiding a part of the itinerant general superintendency to a slaveholder; therefore,

Resolved, That the Rev. James O. Andrew be, and he is hereby, affectionately requested to resign his office as one of the Bishops of the Methodist Episcopal Church.

Signed, ALFRED GRIFFITH,
JOHN DAVIS.

Here was an ugly matter to meddle with, and most, no doubt, would have been rejoiced if all that Fasting could have produced some other result than merely an empty stomach, so that this question might have been avoided. There was a stillness and apparent calmness over the assembly, but it was the quiet which portends no common storm, and men held their breaths. Bishop Soule said:

He need not conceal from them, that at the commencement of this session he had experienced, in reference to this question, deep mental distress and agony. But that had passed away, and he was then perfectly calm.

He had no personal interest in the matter beyond his connection with his associates, and he would say, that so far as he was concerned, he was willing to be immolated; not upon the altar of the North or the South, but alone on the altar of the union of the Methodist Episcopal Church. He proceeded to urge the members of the Conference to meet the question with hard arguments, if they could, but with soft words. He reminded them that it was more becoming for the senior brethren to speak on this subject, and that they were debating this point before several tribunals—the tribunal of the spectators, who could judge of the decorum that ought to be observed in a body of Christian ministers; the tribunal of their own Church, of other churches, none of which had legislated on the question of Slavery; and before the tribunal of public opinion, which would judge them by their own book of constitution and laws.

Mr. Winans, of Georgia, was the first to take the subject really in hand. And he did it manfully. No whining, no hypocritical tears, no false issues marked his discourse. But he took the issue the North had presented, and looked it in the face. And indeed, as a general rule, this is true of the Southern delegation generally; they are abler, as a body, intellectually, and far more manly, more firm, and with a certain noble bearing which we cannot but respect, when contrasted with the contemptible, fawning, cringing, frightened, air of the Northern brethren, who covertly, gradually, step by step, would do that which, were they men, they would have made the question now, and on which the South would have been glad to have met them, viz: *Establish it as a fixed principle of Methodism, that a man cannot be at once a Slaveholder and a Christian.*

It will be seen by the Preamble and Resolution, that the removal of Bishop Andrew was urged on the ground of usage in regard to Bishops, and expediency for the welfare of the Church. Nothing is said of the inherent sinfulness of Slavery, or of any unwillingness on the part of the North to fellowship men, either as Bishops, preachers, or lay members, as Christian, when in the daily committal of that sin, which the founder of their Church himself—Wesley—declared to be the "sum of all villanies." And the South met them on their own ground, and quoted usage in their favor, and scouted the plea of expediency, where a principle was concerned, and very justly defied them to put the matter on any other ground,—the sinfulness of Slavery,—for this they did not dare to do. The old threat of Dissolution, was tried, and with the old effect too, at least so far as to bring forth new vows of love and reverence towards the South. Said Mr. Winans:

Now what, sir, is the reason assigned for making this very modest request to Bishop Andrew? Why, sir, that of expediency, and that alone. If so, we tell you that by the vote contemplated by this Conference, you will render it expedient—nay more, indispensible—nay more, uncontrollably necessary—that the Southern members of the Church should—

(At this moment there was a death-like silence, disturbed only by the suppressed breathing and half escaping sighs of the speaker and many others,)—I dare not pronounce the word.—You know what I mean. The reverend gentleman shortly afterward avowed that it would certainly, necessarily and uncontrolably drive, them to a separation, and he pressed the point with an impassioned eloquence which time and space, without other reasons, exclude from our columns.

Dr. Peirce, of the Georgia Conference, confirmed all his brother had said. He made some most feeling allusions to the position they were driven to, and declared that he would rather have been laid in his grave, with his heart as cold as the sod above him, than have seen the day when they should thus be *driven away.* Voluntarily they would never go; but would remain at any sacrifice except that of a vital principle.

Mr. Pierce of Georgia, (son of Dr. Peirce) said that he preferred that New England should go off, rather than this resolution should pass. "Let her go; she has always been a thorn in the flesh, a messenger of Satan, to buffet the Church. Let her go, and joy be with her; and peace would remain behind." Hear a voice was heard to say, "First *pure*, then peaceable." Mr. Peirce wished to Heaven New England *would* go; we could then agree. At the South, there were no incarnate emissaries of Satan, to disturb their peace. Would the conference offer up a Bishop to appease the foul spirit of the pit? If the deed were done, the days of Methodism would be numbered. Mr. Drake, of Missisippi, declared, with vehemence, that the adoption of the measure would divide the Church.

To this last gentleman, Mr. Peck, of the Troy Conference, replied, and warmly defended New England. "It was," he said, "his native land; and there reposed the ashes of his fathers. It was too, the native land of two of their Bishops. But he loved the South also, and was not to be frightened by the threat of Disunion. The Church was a unit, and should not be divided. Unless she (the North) tore herself from our arms, she should not leave us."

In the course of the debate, which continued from two to three weeks, Slavery was repeatedly, and sometimes ingeniously, and always warmly defended, by several of the Southern Delegates. They were apparently anxious to get at the true issue, and the Northern members generally as anxious to avoid it. They did not yet dare to take the position that Bishop Andrew was in the committal of an acknowledged sin, and must therefore be unfrocked, for this would condemn nine-tenths of the ministers and Church-members south of Mason and Dixon's line, and inevitably and immediately produce Disunion.

Still Bishop Andrew must be deposed to set at rest the demands of the Anti-Slavery people of the North, and to quell among their own members the rising spirit of insubordination, to which they in their turn had been driven, partly by their own half-awakened conscience, and partly, perhaps chiefly, by the pressure from without the Church in the various machinery brought to bear upon them by the Anti-Slavery Societies. Mr. Collins, who had stood his ground so well in the Hardin case, frightened probably by the threats of his Southern brethren, endeavored to affect a compromise, by a string of resolutions, in which regret was expressed that the Bishop was connected with Slavery, and urging him to free himself from it during the next four years! But they had gone too far for this.

Bishop Andrew could not long remain silent, but stated his own position, as follows:

Bishop Andrew rose to address the Conference under evident emotion. For more than a week he had been held up as a mark for everybody to shoot at, and he must have been more than human if he had not at times felt deeply, in view of his peculiar position. Till this morning he had been entirely silent, and considering himself in a sense on trial before the Conference, he had kept away from the platform. He had no quarrel with the brethren who had spoken, and blamed no man—not even the strongest abolitionist—for his opinions, provided he expressed himself with proper courtesy. He felt it due to himself to make some remarks before the question should be taken, which he hoped would be very soon, for he thought a week was long enough in which to be exposed as a mark to be shot at from all quarters.

Something had been said of the circumstances under which he was elected Bishop. On this point he would say that he never anticipated being placed in the office—indeed, nothing was further from his expectations when he went to the Conference in 1832. His lamented friend Hodges, now in Heaven, was the first one who ever mentioned the subject to him That brother asked him if he would consent to be a candidate. He told him frankly the office had no charms for him. He had a happy home—why should he be exiled from it? Being told that his consent would promote the harmony of the Church, however, he consented. No man ever asked him what were his views respecting slavery, and if any pledge had been asked at his hands, it would have been met as it deserved. No man ever alluded to the subject of slavery in connection with his nomination, in his presence, except brother Winans. That brother told him he could not vote for him, because he believed he had been nominated in order to prevent the election of a Slaveholder. If such was the fact, he had no knowledge of it. The private understanding between members of the Conference had been alluded to, but he knew nothing about that. He was cognizant not of the *secret* but of the *revealed* will of the Conference, and no revelations of that sort had ever been made to him. He took office on the broad platform of the Discipline, and with the expectation of living and dying at the South. It was necessary that he should have help in his family, and he hired slaves. He was exposed to great difficulties from bad servants, and he *believed it would have been less sinful if he had bought a slave, taken him into his family, and treated him well.* But he did not do this. At length, however, he became a Slaveholder without his own consent, as he stated in the communication before the Conference.

It was known that he had been sorely afflicted within the last four years, having buried the wife of his youth. Duty to his children, he thought, required that he should seek for them a friend and a mother, who would make his home happy. He had done so, in the exercise of his rights as a man, and God had blessed the Union. It was a matter with which the General Conference, in his judgment, had nothing to do. If he had chosen to resort to a trick, he might have avoided this difficulty. A brother, who was in favor of the resolution before the Conference, had asked him why he did not, before his marriage, have the slaves secured to his wife in some way to avoid the responsibility of ownership? He chose rather to pursue a straightforward course. He knew that if his wife survived him he could leave her no property. He had spent his all in the service of the Church, and had arrived at the age of fifty years. He had preached to the slaves, and God had given him many seals to his ministry among them. *In these circumstances, he felt bound to secure to her the slaves which she had inherited, and which would be her only support. He had no doubt she would free them at any moment, if he should express a desire that she should do so. He did not place his defense, therefore, on the ground that he could not obtain her consent to their emancipation. His own conscience was in the way.* A portion of them were unable to take care of themselves. It might be said that he could free those who were able to labor. How then could he support the poor and helpless? Besides, some of them were unwilling to leave their mistress—should he force them away against their consent? To what free State could be bring them with a view of bettering their condition? A man told him once, in conversation on this subject, that if he was the owner of slaves, he would get clear of them if they went to the devil. He had no fellowship or sympathy with such a code of ethics. He believed that these slaves were in his hands, under Divine Providence, and he felt under obligation to take care of them. Every one acquainted with him knew that he was actuated by no pecuniary motives. *No, he planted himself on the book, and there he should stand.* He had spent his life for the benefit of the negroes, and was he to be arraigned here by men who had done comparatively nothing for their good? It had been said that he was unacceptable to "our people." He believed, however, that he could go before the colored people of Charleston, Savannah, &c. and get more votes for the office of Bishop, than any advocate for his suspension, even though the latter were to preach to them his abolition doctrines. Perhaps, however, these would not be called "our people," by those who were so zealous to free their bodies whatever became of their souls.

The Conference could take its course. He asked no mercy at its hands—he would only protest against the measure by which it was proposed to sacrifice him. He hoped they would act coolly in the case. He had no disposition to go where he was not wanted. He thought, however, that there were those to whom his labors would be acceptable. *He had just been to Philadelphia, and though it was known that he was a Slaveholder, he had been greeted with crowded audiences.* If he was unacceptable in Baltimore, he would not preach there again. He had rather go to the rice fields of the South.

Great zeal had been exhibited to preserve the General Superintendency. All this was positively absurd. Everybody knew that it was absolutely impossible for any of the Bishops to travel over the whole country. He thought, if the Conference should see fit to take no action in his case, his associates would have the good sense not to send him where he was not wanted. He did not ask this at their hands, however, but he did beg them to settle the question one way or the other without farther delay.

When Bishop Andrew sat down, there were loud expressions of applause in the galleries. The Chair said that such conduct could not be tolerated, and if it was repeated, the Conference would sit with closed doors.

Dr. Smith, of Va. without rising from his seat, said, in a loud tone of voice, which was heard all over the house, "You will hear a worse noise than that, coming up from the foundations of society, before this business is done with." (Cries of "order, order," in all parts of the house.")

The Bishop states here plainly enough, one would think, that he was a slaveholder, that he should continue to be so, and that he thought it right to be. But this called down no rebuke upon him, for so dead is the Methodist Church to all right feeling, on this subject, that her representatives, even from New England, and men too, who are professing abolitionists—third party abolitionists—could listen as quietly, as meekly, as patiently, as if the most inoffensive statement on the most common-place subject had been made there. One Anti-Slavery Speech, however, was made soon after the Bishop took his seat, and in justice to the speaker, and to the Conference, that it didn't blow her all out of the doors and windows, I give it as reported by Mr. Child, in a letter to the Boston Courier:

Mr. FINLEY, of Ohio, said: "The Methodist Church has always condemned slavery. I deny that it ever had any conservativeness for it. The only conservativeness it has ever had, has been for the ministers, out of tenderness to them, because they had involved themselves in it, just as we are urged to do in the present case. He had been a preacher in Slave States. Thirty years ago he was assigned to the Western Conference, which then included all beyond the Alleghanies, Ohio, Missouri, Kentucky, Tennessee, Alabama, and Mississippi. Then we preached that slavery was a *sin.* Peter Cartwright, (pointing to a veteran minister and delegate,) is my witness; he was with me, and will confirm what I say. I was in Georgia, where my brother was president of a college. I had then just returned from the Indians. My brother said, 'Now, I want you to preach about the Indians, and tell us some anecdotes of them.' No, brother, said I, I cannot do it. If you bring these slaveholders to hear me, I will preach to them against slavery. I must tell them their crime; perhaps it is the last chance I shall have. He said, 'No you won't;' but I said I would, and *I did.* There were no laws against emancipation, until the Methodist preachers, instead of telling the people that slavery is a sin, become slaveholders themselves. The physicians, instead of curing the disease, propagated it, calling it soundness. Laws were passed against emancipation, and then the plea of *necessity* was set up. I was born in a Slave State; my father was a slaveholder; and while I was a boy, twelve years old, I emancipated the slaves that fell to me. I led them to Ohio, dug out troughs, and pounded corn for them, until they could raise it for themselves. It has been said here, that masters treat their slaves like their own children! Do they put their children under overseers, to be driven in the field like cattle? I cannot understand how slaves are held for charity. If my old brother White, here, (taking hold of a bushy head, and turning the face belonging to it, so as to meet his own,) should take me up, confine me, and compel me, with whips, to work for him all my life, without any pay, and then tell me he had done it for *charity,* I should never be able to puzzle out how it could be. [Applause in the galleries.] I don't want to be applauded. I'll vote the next minute to turn you all out. I heard it said that the gospel of Jesus Christ will do away with slavery; but how is the gospel to do away with slavery, when the *ministers* of the gospel are slaveholders? when their life, conversation, and preaching, go to uphold it? Brethren deceive themselves, if they think this; but they must not think to deceive me. They may make me cry, but they can't convince me. I offered the substitute from the best feelings of my heart, as the very farthest that I could go, without giving up principle; which I never will, if it takes the hair off my head, or the head off my shoulders.

A long and labored argument on the whole subject was given the next morning, by Mr. Dunivody, of South Carolina. The arguments that action should be taken because the discipline demanded it, and it was expedient so to do, he answered ably. On the question of Slavery itself he was peculiarly great. Witness the following extract from his speech:

He, Mr. D. was always opposed to the system of slavery, and always should be. He admitted that slavery was a moral evil, because he believed the Bible made it so. Joseph's brethren committed a great moral evil in selling him into slavery for twenty pieces of silver. So with regard to the Israelites, who were made slaves in Egypt—this was a moral evil on the part of the Egyptians, as was proved by the judgments that afterward came upon them for that act.

He also believed the African slave-trade to be a moral evil. It began in the spirit of covetousness. Even Jefferson said that he believed some calamity would befall them for this trade. New England, he said, had been deeply engaged in the "moral evil," and how was it, that after being so long engaged, after pocketing the money, the price of human flesh, they had become such fiery abolitionists. They must have strange consciences. He believed it was a deep political movement.

He also believed, he said, that slavery at the South is a moral evil, but he did not believe it was so in every case, for the Bible contained a contrary doctrine. It was justified by the moral law itself. Remember the fourth commandment which spoke of master and servant, recognizing and not condemning the connection. So in the tenth commandment it was recognized. Abraham was also a slaveholder, and he had them in the Church too, and they were bond servants.

The speaker then referred to the effort of Hagar to escape, and God told her to return, thus disapproving of runaway slaves, and sending an angel to take her back again. (!!!!)

From the Old, he went to the New-Testament, and showed most satisfactorily, to himself, at least, that Slavery—to which he was always opposed—was nowhere condemned by Jesus and the Apostles, and could not therefore be wrong. Like all slavery arguments, he exemplified completely the story of the Kilkenny cats, for each half of his speech eat the other all up, leaving not even the tip end of a tail to tell their fate.

So the debate went on, day after day, and waxing warmer and warmer. The Northern delegates—for justice shall be done them, and honor given where honor is their due—stood their ground firmly, for to that, as I have before said, they were compelled, by their constituency. But as the sequel proved, it was no noble, open, manly, unflinching stand for the right, but a base and truckling plea of expediency, by which they meant "to keep the promise to the ear, and break it to the hope." Mr. Collins's attempt at reconciliation having failed, the Bishops came forward with an address, which they hoped would be as oil upon the perturbed waters:

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

Reverend and Dear Brethren:—

The undersigned respectfully and affectionately offer to your calm consideration, the result of their consultation this afternoon, in regard to the unpleasant and very delicate question which has been so long, and so earnestly debated before your body. They have, with the liveliest interest, watched the progress of the discussion, and have awaited its termination with the deepest solicitude. As they have pored over this subject with anxious thought, by day and by night, they have been more and more impressed with the difficulties connected therewith, and the disastrous results which, in their apprehension, are the almost inevitable consequence of present action on the question now pending before you. To the undersigned, it is fully apparent that a decision thereon, whether affirmatively, or negatively, will most extensively disturb the peace and harmony of that widely-extended brotherhood which has so effectively operated for good in the United States of America, and elsewhere, during the last sixty years, in the development of a system of active energy, of which union has always been a main element. They have, with deep emotion, inquired, can anything be done to avoid an evil so much deprecated by every friend of our common Methodism? Long and anxiously have they waited for a satisfactory answer to this inquiry, but they have paused in vain. At this painful crisis, they have unanimously concurred in the propriety of recommending the postponement of further action in the case of Bishop Andrew, until the ensuing General Conference. It does not enter into the design of the undersigned to argue the propriety of their recommendation, otherwise strong and valid reasons might be adduced in its support. They cannot but think that, if the embarrassment of Bishop Andrew should not cease before that time, the next General Conference, representing the pastors, ministers, and people of the several Annual Conferences, after all the facts in the case shall have passed in review before them, will be better qualified than the present General Conference can be, to adjudicate the case wisely and discreetly. Until the cessation of the embarrassment, or the expiration of the interval between the present and the ensuing General Conference, the undersigned believe that such a division of the work of the general superintendency might be made without any infraction of a Constitutional principle, as would fully employ Bishop Andrew in those sections of the Church, in which his presence and services would be welcome and cordial. If the course pursued on this occasion, by the undersigned, be deemed a novel one, they persuade themselves that their justification, in the view of all candid and peace-loving persons, will be found in their strong desire to prevent disunion, and to promote harmony in the Church.

Very respectfully and affectionately submitted,
JOSHUA SOULE,
ELIJAH HEDDING,
B. WAUGH,
THOS. A. MORRIS.

Thursday Afternoon, May 30, 1844.

On the following day, Bishop Hedding withdrew his name from this document. He signed it, first—he said, as a peace measure; and secondly, because he thought it would be acceptable to the Conference. But finding himself mistaken on both these points, and that instead of lessening, it was likely to increase the difficulty, he withdrew his name. The other Bishops remained steadfast. But the wishes and opinions of their venerable fathers availed nothing. The communication was laid on the table by a vote of 95 to 83.

Immediate action was then urged by various speakers, and they soon came to a decision of the question.

Mr. J. T. Peck moved the previous (i. e. the main) question, which was carried. The resolution was then read, and the ayes and noes were taken, Bishop Soule observing that definite action must necessarily be hereafter taken to decide whether the resolution was mandatory or advisory. The votes were given amidst the most profound stillness.

The resolution (Mr. Finley's substitute) was adopted by a vote of 110 against 68.

[The substitute of Mr. Finley is, in substance, that Bishop Andrew having become connected with slavery by marriage, &c. and as it was calculated to embarrass him in the exercise of his office—therefore he is requested to refrain from the exercise of his office while the impediment remains.]

After some conversation on the question how far the vote gave Mr. Finley's substitute the authority of an original resolution,

Dr. Pierce rose to address the Conference. It would be within the recollection of the members and the spectators who had listened to this discussion with so much interest, that in the event of the Conference deciding upon the passage of this resolution, the Southern delegation had declared that they would enter their solemn protest against it, without a dissenting voice or faltering step.

They should, at the earliest possible moment, do so, and it should be a manly, ministerial, and proper protest against this action of the Conference, as an extrajudicial act, that their sentiments on the subject might go down to posterity.

He contended that however conscientiously—and he gave them full credit for that—they had acted, still they had acted contrary to the rule of compromise. The constitutionality or otherwise of their proceeding would probably be tried before other tribunals.

It had never entered into his heart in anything to depart from the spirit and intention of the discipline of the Church, and those who were his brethren in the South were of the same mind; he believed that when the public mind had been sounded, and the deep tones of public opinion came pealing up from all quarters of the connexion, there would be a verdict in favor of the South.

Dr. Winans and Mr. Early made some observations on the peculiarity of their positions, and after some little conversation, the Conference adjourned until Monday morning, at half-past 8.

Here, then, the question seemed to be put at rest. A *Bishop was deposed because of his connection with Slavery.* The doctrine of *Come-outism* was virtually endorsed by the largest Ecclesiastical body in the United States.

But the question is not yet settled. The Bishops have some queries to make, which are to try the sincerity of our Northern brethren,—to know whether we be in earnest or not,—whether we mean what we say. At the next session, Bishop Soule stated that the Superintendents had a communication to make to the Conference, and the following paper was read:

To the General Conference:

REVEREND AND DEAR BRETHREN:—As the case of Bishop Andrew unavoidably involves the future *action* of the Superintendents, which, in their judgment, in the present position of the Bishops, they have no discretion to decide, they respectfully request of the General Conference *official* instruction in answer to the following questions:

First. Shall Bishop Andrew's name remain as it now stands in the Minutes, Hymn Book, and Discipline, or be struck off of these official records?

Second. How shall the Bishop obtain his support—as provided for in the Discipline, or in some other way?

Third. What work, if any, may the Bishop perform, and how shall he be appointed to the work?

JOSHUA SOULE,
ELIJAH HEDDING,
B. WAUGH,
THO. A. MORRIS.

Several motions were made with a view to dispose of this communication, and the Conference was thrown into a state of great confusion and disorder. Finally, Mr. Mitchell offered the following resolutions:

1. Resolved, as the sense of this Conference, that Bishop Andrew's name stand in the Minutes, Hymn Book and Discipline, as formerly.

2. Resolved, That the rule in relation to the support of a Bishop and his family applies to Bishop Andrew.

3. Resolved, That whether in any, and in what work Bishop Andrew be employed, is to be determined by his own decision and action, in relation to the previous action of this Conference in his case.

In the midst of great excitement, the Yeas and Nays were ordered on the first resolution, and was adopted—Yeas 152, Nays 18.

No! we didn't mean it. Bishop Andrew is our Bishop still! What we said was only "*advisory.*" His name shall stand as formerly on our "Minutes, Hymn Book, and Discipline," and it is for him alone to say in what relation he shall stand to us for the future! All this turmoil, and excitement, this speech-making, and blustering, this threatening of Disunion, and beseeching to patience, this Fasting and Praying,—on our part it has been all boy's play,—a mere farce got up to tickle the consciences of silly men and women at home, who have some stupid misgivings as to the rightfulness of this enslaving men and women, and doubt whether it be really in accordance with the principles of our Christian Methodism, to give the highest offices in the Church, to men who are in the daily perpetration of stealing the Present and the Future of every child born in their houses,—of robbing them of all that they are, and all that they can be,—of crushing in the iron hand of power, all their prospects and power of happiness in this world, and, so far as it is in the human will so to do, their hopes in another! For my own part, I would rather be in fellowship with the Southern Church, if obliged to choose between them,—which God forbid—which in all its wrong-doing, says what it thinks, and means what it says, rather than with this base Church of the North, with its miserable, truckling, hypocritical, expediencies, which dares not look a wrong in the face, and say it *is* wrong, and act as if it believed what it said. There is no true honor, and no true bravery left in it, and after building its houses so long with unrighteousness, the poor consolation of saying, *peccavimus,*—we have sinned,—we have sinned—and will be no longer found on the side of the oppressor, is taken from it. From the South comes the proposition of Dissolution, and they may say, "Ye shall not, for ye dare not, say to us, we will not longer fellowship you, as Christians, for your great sin; but to you we say, of such a miserable, shuffling set of Christians we will rid ourselves, and go—where we may,—at least with some show of manliness, about us, and no longer be vexed by your cant and hypocrisy."

The proposition for the division of the Church must be deferred till the next paper, when that, with the action of the body during the remainder of the session on the subject of Slavery shall be given.—G.

THE "CONFOUNDED WOMAN QUESTION."

"E. W. Jr." in a letter to the Emancipator, giving an account of the anniversary of the British and Foreign A. S. Society, makes the following cool reflection, which, coming from that quarter, is the most precious instance of unconscious innocence, beautiful simplicity, and vestal purity of character, on record. One would suppose from the extract that "E. W. Jr." from a high moral elevation had looked down upon his erring fellow mortals, and had never known anything of this "vexed question," except as a philosopher, and a Christian, to condemn unequivocally that bigoted and contemptible spirit which has made every effort, unprovoked, to deprive the Anti-Slavery women of this country of their plainest rights.

"Here let me say that the chairman called on the ladies to *vote,* and without the slightest objection they did vote—all which shows *to me* how much *bootless fuss* has been made on this vexed question on our side of the pond, and how smoothly we might have got along with the dear better halves of our race, by just conceding to them the largest liberty."

Congress.

MONDAY, June 10.

In SENATE, Mr. *Benton* asked leave to introduce a bill to provide for the annexation of Texas to the United States. The bill may be found in another column. Leave was granted, and the bill was once read, and ordered to a second reading.

In the HOUSE, Mr. *Woodward,* of South Carolina, presented proceedings of a meeting in South Carolina, in favor of Annexation.

Mr. *Seymour,* of New-York, presented a petition from Rensselaer county, against Annexation.

TUESDAY, June 11.

The President, this morning, sent a message to the House, communicating to that body, in consequence of the rejection of the Treaty with Texas, all the papers accompanying that Treaty, including some which the Senate had yet concealed under a veil of secrecy.

The message is in another column. It was referred to Committee on Foreign Affairs.

Mr. Adams offered two resolutions: 1st, that the power of declaring war belongs exclusively to Congress; and 2d, that any attempt, on the part of the President, to assume that power, whether with or without the assent of the Senate, was an invasion of the rights of this House, and ought to be resisted to the utmost of its power.

The motion to suspend the rules to receive these resolutions, was lost. Yeas 78, nays 108.

After some further business of no great importance, a message was received from the President, returning the Eastern Harbor Bill, with his objections, to the House, in which it originated.

The question being put, after a motion was lost, to print and refer, "Shall this bill pass, notwithstanding the objections of the President?" it was lost.

WEDNESDAY, June 12.

The Senate took up Mr. *McDuffie's* joint resolution for the annexation of Texas, and it was laid on the table. Yeas 27, nays 19.

A debate then ensued on the bill for the remission of duties on railroad iron, and the bill was rejected.

Correspondence of the Journal of Commerce.

In the Senate, to-day, Mr. *Walker* offered resolutions calling on the President to inform the Senate whether there was any act of the British Parliament extending the criminal jurisdiction of Great Britain over citizens of the United States; and if so, what means had been adopted to enforce it.

Also, whether the British Government had taken any steps to institute an investigation into the condition of any portion of our people, and for what object.

Mr. *Walker* held in his hand an Act of Parliament, of 1843, reviving Act 5th, of George 3d, for the punishment of any British subjects, whether resident in the dominions of the crown, or in foreign countries, who engage in buying or selling slaves.

The penalties of this act would apply to British subjects who were naturalized citizens of the United States. It was a damning outrage on our national rights.

He had also information that agents of the British Government, their Consuls, &c. were instructed to make minute inquiries into the condition of our slaves.

Mr. *Jarnagan* saw no object, he said, in the call proposed. We could not repeal the act of Parliament. He should not be disposed to make war on Great Britain because she did not admit the right of her subjects to expatriate themselves. He was for no theoretical war. He did not apprehend that any naturalized citizen of Tennessee would ever be punished by the British Government for holding, or trafficking in slaves. Should a naturalized citizen of Tennessee go to Canada, and be arrested and punished for buying a slave in Tennessee, it would be time enough to act. Sufficient for the day was the evil thereof.

The resolutions lie over one day.

In the House, the bill regulating the private expresses, providing for the enforcement of penalties on them, &c. was taken up.

Mr. Dana moved that the Senate Bill for the reduction of the rates of postage, be substituted for this bill.

After a long debate, the Committee rose, and reported that they had come to no conclusion on the bill.

THE VETOED BILL.—Mr. Hungerford moved to reconsider the vote, by which the House yesterday refused to pass the Eastern Harbor Bill, notwithstanding the President's objection.

The Speaker decided that the motion was not in order.

Mr. Adams appealed from the decision of the Chair.

Mr. Winthrop moved an adjournment, in order that the subject be reconsidered.

The question was taken by yeas and nays, and the result was, that the motion to adjourn was lost.

A motion to lay the appeal on the table, was lost.

The House adjourned, leaving Mr. Adams in possession of the floor for to-morrow.

THURSDAY, June 13.

In the SENATE, Mr. *Woodbury* offered a resolution for the payment of half the sum from the contingent fund of the Senate, for funeral expenses of those killed on board the Princeton—the other portion being paid by the House. This was agreed to.

Texas—President's Message to the House.—Mr. Benton called up the bill for the annexation of Texas.

Mr. B's. object was to comment on the late extraordinary message to the House. He viewed it as an appeal from the Senate to the House, and an attempt to create a popular excitement against the Senate, and in favor of a treaty which was now constitutionally defunct—a dead letter—a blank piece of paper. Yet this treaty was communicated to the House, and the President had undertaken to comment on the reasons of the Senate, which he had no right to know, or speak of.

Mr. *Benton* then took up the message, and reviewed it in a very severe manner. He pointed out contradictions in the President's arguments and statements. He alledged that the treaty was determined on as a miserable Presidential intrigue: and that the President then went in pursuit of reasons for it.

The first reason was, that it was necessary in order to prevent the slaves from being liberated, and the Union thereby destroyed. After this negro-mania was quieted, the President resorted to another reason—an alledged treaty of alliance between Texas and Mexico. He ridiculed both reasons as false, absurd, and deceptive.

Mr. *McDuffie* is to reply to-morrow.

The Civil and Diplomatic Appropriation Bill was next taken up.

The amendments reported to the Civil and Diplomatic Bill, propose the following among other appropriations:

For the United States Bank building in Philadelphia, for a Custom-House, $275,000; strike out the outfit for a new Minister to Russia; also to strike out the appropriation for Belgium. It is proposed, also, to continue the Agent at Sardinia at an expense of $3,000 per annum.

For the Documentary History, in continuation, it is proposed to pay $58,000.

For the National Institute, $4,000 are proposed.

In the HOUSE, Mr. *Adams* spoke at length on the appeal from the decision of the Speaker the day before, that the motion to reconsider the vote, whereby the House refused to pass the Eastern Harbor Bill, notwithstanding the President's objections, was out of order.

The Speaker defended his decision as conforming with precedent and the strict rules of the House.

Mr. *White,* of Kentucky, sustained the appeal, after some debate.

But the question being taken, shall the decision of the Chair stand as the judgment of the House, it was decided in the affirmative, yeas 97, nays 85.

The House then took up the Contingent Naval Appropriation Bill.

FRIDAY, June 14.

In SENATE, after the reception of petitions, &c. and numerous reports upon private bills, &c. the amendments to the bill making appropriation for the civil and diplomatic expenses of the Government, (which was perfected in Committee of the Whole last night,) having been reported correctly engrossed, the bill was read a third time and passed, and sent to the House.

The bill fixing an uniform day for the election of Presidential Electors in all the States, was, after some discussion, laid on the table—26 to 24.

The annexation of Texas was a *third* time put to sleep, by laying Mr. Benton's resolution to annex, under certain conditions, on the table. The vote stood—

YEAS.—Messrs. Archer, Barrow, Bates, Bayard, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, Francis, *Hannegan,* Henderson, Huntington, Jarnagan, Johnson, Merrick, Miller, Morehead, Pearce, Porter, Rives, Simmons, Upham, and Woodbridge—25.

NAYS.—Messrs. Allen, Atchison, Atherton, Bagby, Benton, Buchanan, Colquitt, Fairfield, Fulton, Haywood, Lewis, McDuffie, Niles, Semple, Sturgeon, *Tallmadge,* Tappan, Walker, Woodbury, and Wright—20.

The Navy Pensions bill was passed.

The Navy Appropriation Bill was then taken up.

Mr. *Bayard* moved an amendment for an examination of the vicinity of Pensacola with a view to ascertain whether a dry-dock should be established there, and upon what plan of construction.

Mr. *Woodbury* said, if an examination was to be made with a view to the construction of another dry-dock, he thought it ought to embrace Portsmouth, where there was a Navy Yard.

The amendment was amended accordingly, and was agreed to as amended.

Mr. *Bayard* moved to strike out the clause abolishing the spirit ration. Mr. Bayard explained that, under existing laws, the spirit ration could not be administered to boys under twenty-one years of age, and that the sailors had their option whether to take the ration in spirits or in money. This, in his opinion, was going far enough.

After some conversation, the motion to amend prevailed as follows:

YEAS.—Messrs. Allen, Archer, Atchison, Bagby, Barrow, Bayard, Berrien, Breese, Buchanan, Clayton, Colquitt, Crittenden, Evans, Hannegan, Haywood, Huger, Johnson, Lewis, McDuffie, Mangum, Merrick, Morehead, Pearce, Semple, Sevier Sturgeon—26

NAYS.—Messrs. Atherton, Benton, Choate, Dayton, Fairfield, Francis, Fulton, Huntington, Porter, Tallmadge, Tappan, Upham, Walker, White, Woodbridge, Woodbury.—16.

Mr. *Bayard* moved to strike out the clause abolishing corporal punishment; which was agreed to.

Mr. *Bayard* moved to insert a clause allowing Captain Wilkes $2,000 for his scientific services in the Exploring Expedition. Adopted—29 to 15.

EVENING SESSION.—Amendments to the Navy Appropriation Bill, to appropriate $50,000 for fortifications on Florida Reef, and $100,000 for repairs of the Delaware Breakwater, were ordered to be engrossed.

The vote rejecting the bill to remit the duties on railroad iron, was reconsidered, and the bill postponed to the first Monday in December next. The bill for the relief of the Missouri volunteers, who lost their horses in the Florida war, was passed.

Mr. *Walker* called up his resolution, calling for information as to the act of the British Parliament, for the punishment of buyers and sellers of slaves.

Mr. Walker considers this act aimed at the destruction of the *freedom* of our *slave* institutions. He says it will be a blow from which they can never recover; that our naturalized citizens will be taken up, in England, or Canada, or elsewhere, when within British jurisdiction, and hanged, under this act.

This seems to be a part of what Mr. Benton yesterday, for want of some other name, called "the negro hallucination."

The Senate rejected the motion. Yeas 21, nays 20.

In the House, the bill appropriating five or six hundred thousand dollars, for the construction of four steamers, built without authority of law, which had been in the morning warmly opposed by Mr. Dean, and advocated by Mr. Parmenter, in Committee of the Whole, was passed—102 to 56.

The bill for the suppression of private expresses, after a few minutes' debate, was voted on. Mr. Dana attempted to engraft, by amendment, upon it his bill for the reduction of postage. It was admitted in order by the Chair. (Mr. Hamlin,) but on appeal by Mr. Hopkins the decision was overruled, and thus the last forlorn hope of a bill for the reduction of postage was blasted.

Mr. *Barnard* offered a series of declaratory resolutions, censuring Mr. Tyler's course in reference to Texas, &c. and being objected to, his motion to suspend for their reception failed. Yeas 56, nays 113.

The bill appropriating for light-houses was considered in committee.

Friday Morning. Mr. *J. R. Ingersoll* offered several petitions from citizens of Philadelphia, asking for an alteration of the Naturalization Laws.

Several private Bills were then passed.

A resolution providing the members with the usual books was passed.

The joint resolution for the relief of certain claimants under the Cherokee Treaty of 1836, was passed.

The bill to establish the Northern boundary of Missouri, was passed.

The amendments of the Senate to the bill to establish an Insane Asylum in Washington city, were concurred in.

SATURDAY June 15.

In SENATE, Mr. *McDuffie,* being allowed to speak under the courtesy of the Senate, replied at length to Mr. Benton's remarks accompanying the presentation of his bill.

Mr. *Benton* replied with great power, handling with severity the recent annexation project.

In the HOUSE, Mr. *Ellis,* from the committee of Elections, reported on petitions referred to them from Missouri, two abstract resolutions declaring that in the election of General Jackson and Mr. Van Buren the people of the United States declared uncompromising hostility to a Bank of the United States; that that decision had not been reversed by the election of General Harrison and Mr. Tyler; and that a Bank of the United States is unconstitutional, destructive, dangerous to liberty, &c.

Mr. *Cobb* moved a call of the House; ordered. But one or two names were called when Mr. Vance moved to suspend farther proceedings in the call, and on this

Poetry.

For the National Anti-Slavery Standard.

THE FUGITIVE.

Shall outraged Nature cease to feel?
Shall Mercy's tears no longer flow?
Shall ruffian threats of sord and steel—
The dungeon's gloom—the assassin's blow,
Turn back the spirit roused to save
The Truth,—our Country—and the Slave?

J. G. WHITTIER.

He laid beneath the woodland shade
Where carelessly a fountain played
In its gravelly cup,
And through the knotted arms of trees
That prattled with the roving breeze,
He tearfully looked up.

There were the white clouds *free* to sail,
Before the *free* and sportive gale,
With ever-changing form—
Now giving glimpses of the blue,
Now screening its pure depths from view—
Gay children of the storm!

He envied them their loftiness—
Their distance from Earth's wild distress,
That made his spirit weep;
While gazing on bright cloud and sky,
Thought paused—then closed his weary eye,
Kissed by the lip of sleep.

Then were his dreams of happy life?
Of Home's blest haven, where the strife
Of storms is never heard?
Of love—with music in her tone
That stills poor widow's sorrow-moan,
And comforts Hope deferred?

No! but of smarting wounds, again
Fresh opened by the lash and chain—
Of awful oath—of fiendish threat—
Of ties new-broken—of long toil
That marked the dry, unfruitful soil,
With drops of bloody sweat?

With start of horror he awoke;—
The agony of fancy broke
Sweet slumber's flowery band,
And once again, he rose to tread
His hunted path of fear and dread,
Towards the—"Promised land!"

The golden light and flowers of June,
The bird's sweet song—the brook's low tune,
The balm of summer air,
Stirred up the founts of feeling deep,
That long had known a wintry sleep,
O'erfrozen by despair!

Again the glory that had been
Long dimned his struggling soul within,
By Slavery's "blight and ban,"
Dawned out from its unstarry night,
Refulgent with fair Freedom's light—
The majesty of man!

Oh, God! who seest him by day
And night upon his fearful way,
With evil men his foes;
With hunger, pain, and solitude,
Slow preying on his fevered blood,
Be with him in his woes!

S. S.

PHILADELPHIA, June, 1844.

THEY COME! THE MERRY SUMMER MONTHS.

BY MOTHERWELL.

They come! the merry summer months of Beauty,
Song, and Flowers;
They come! the gladsome months that bring thick leafiness to bowers.
Up, up, my heart! and walk abroad, fling cark and care aside,
Seek silent hills, or rest thyself where peaceful waters glide;
Or, underneath the shadow vast of patriarchal tree,
Scan through its leaves the cloudless sky in rapt tranquillity.

The grass is soft, its velvet touch is grateful to the hand,
And, like the kiss of maiden love, the breeze is sweet and bland;
The daisy and the buttercup are nodding courteously,
It stirs their blood, with kindest love, to bless and welcome thee:
And mark how with thine own thin locks,—they now are silvery gray,—
That blissful breeze is wantoning, and whispering "Be gay!"

There is no cloud that sails along the ocean of yon sky,
But hath its own winged mariners to give it melody:
Thou see'st their glittering fans outspread all gleaming like red gold,
And hark! with shrill pipe musical, their merry course they hold.
God bless them all these little ones, who far above this earth,
Can make a scoff of its mean joys, and vent a nobler mirth.

But soft, mine ear upcaught a sound, from yonder wood it came;
The spirit of the dim green glade did breathe his own glad name;—
Yes, it is he! the hermit bird, that apart from all his kind,
Slow spells his beads monotonous to the soft western wind;
Cuckoo! Cuckoo! he sings again,—his notes are void of art,
But simplest strains do soonest sound the deep founts of the heart!

Good Lord! it is a gracious boon for thought-crazed wight like me,
To smell again these summer flowers beneath this summer tree!
To suck once more in every breath their little souls away,
And feed my fancy with fond dreams of youth's bright summer day,
When, rushing forth like untamed colt, the reckless truant boy,
Wandered through green woods all day long, a mighty heart of joy!

I'm sadder now, I have had cause; but O! I'm proud to think
That each poor joy-fount loved of yore, I yet delight to drink;—
Leaf, blossom, blade, hill, valley, stream, the calm unclouded sky,
Still mingle music with my dreams, as in the days gone by.
When summer's loveliness and light fall round me dark and cold,
I'll bear indeed life's heaviest curse,—a heart that hath waxed old!

Thou mayst know if it be well with a man—loveth he gayety or solitude?
For the troubled river rusheth to the sea, but the calm lake slumbereth among the mountains.

Proverbial Philosophy.

Miscellany.

From Hood's Magazine.

THE TEETOTALLER AND HIS DRUNKEN SPOUSE.

The next morning the teetotaller rose, and went to his occupation abroad, as usual, for he was the Co. of a small linen drapery establishment in the city; but he was sadly unfit for business; as who could be otherwise, with his heart as heavy as a slack-baked loaf, his head as confused as mixed pins, his nerves as unstrung as the harp of Tara's halls, and altogether as unhinged as the gates of Somnauth. In fact, he entered the shop with such a melancholy face, as if he had foresworn even animal spirits, that his partner inquired anxiously after his health.

"Why, middling, had a bad night;" but he did not add that he was having almost as bad a day from his waking dreams; nor that, from the perturbation of the optic nerves, the pink sprigs on the printed cotton before him seemed to be wriggling about like clusters of worms. There was a half mourning chintz, too, with round black spots on it that rolled about distressingly like *er* eyeballs.

"And how was Mrs. B?" inquired the partner.

"Why, pretty well, thankee," as indeed she might be, for all he knew; but alas, for all he knew, she might be at that very moment, as he had seen her in his vision, namely, with her whole frame drawn into an arch, only resting on her heels and the back of her head. She was, perhaps, even swelling to that portentous bulk, with a head, huge as three, and a face changing from pink to purple, like the shot silk in the window. He even seemed to smell—it might be the odor of the dye, from the stuffs and bombazines; but in his nostrils it was the smell of narcotic, associated with sleep everlasting.

In vain he tried to get rid of the gloomy impression; it clung to him like a wet garment, chilling him to his very soul. At sight you would have set him down, not a teetotaller, but a confirmed drunkard; his hand shook so, he never snipped the linen with the scissors, with the right nick; his eyes dazzled so he offered puce ribbons to match with snuff color, and declared blue satin to be the best raven black. As for the bills, he could neither make them out, nor sum them correctly; he was too busy with the Bills of Mortality; and he invariably gave the wrong change. In short, to use a common phrase, his mind was poisoned, and, as a natural consequence, his thoughts were corroded, his fancies discolored and distorted, and Reason in a high delirium. As usual in such cases, his brain swarmed with horrible images; and the most trifling reality assumed a prophetic significance.

"What a frightful pattern," exclaimed a maid servant, as she turned over some remarkably cheap ginghams.

The teetotaller glanced at the piece she pointed at, and thought so too, for it was sprinkled over with spots of *livid color, with red edges.*

"And this is not much better," said the girl, tossing a remnant of a *flesh colored* ground, *blotched with yellow, green and purple.*

"And that's wus," said the female, rejecting a third sample. I don't see nothing I like;" and she proceeded to deposite her small purchase of pins and tape, and half a yard of flannel, in her basket, out of which she first took an article that either occupied too much room or would have endangered the rest—a bottle of some deleterious mixture for the flies, and marked "poison," in large letters. The linen-draper shuddered at the sight, but attempted a grim pleasantry.

"Are you going to drink, that, my dear?"

"No; its for missus.

"Good God!" ejaculated the teetotaller, but under his breath, and hastily pushing three shillings and two penny pieces towards his customer, as the change out of her half crown, for he was almost crazy at the ominous coincidence: "It's meant, yes it's meant for a warning." And snatching up his hat, without more notice or ceremony than if he had absconded with the till or the cash box, he bolted out of the emporium, and ran home, and to his wife, if he had a wife. Of which he had as many doubts as one could tie up in a yard of black crape.

Rap—rap—rap!—No one came to the door.

"My worst fears, then, are realized!—but the conclusion was premature, for the door suddenly opened whilst his hand again convulsively grasped the knocker, and pulled him into the passage. With trembling nerves and a palpitating heart, he instantly rushed into the parlor; she was not there! Nor yet in the drawing-room! But her bonnet and shawl lay on the round table. His wife had been out! Perhaps to lay in a fresh stock of pine-apple rum, for he had made way with the bottle in the cupboard. Perhaps, dreadful though! to purchase some or all of the deadly drugs which she had threatened to swallow. With renewed alarm he hurried up stairs to the bedchamber, and threw open the door. Yes, thank heaven! there she was, and alive, and without a blotch on her face. But yet he had his minor misgiving.

"Ellen, you have been out."

"Well, I know I have."

"To the King's Head?"

"No, John, no. But no matter. You'll be troubled no more with my drinking."

"What do you mean?"

"I mean what I say, John," replied his wife, looking very serious, and speaking very solemnly and deliberately, with a strong emphasis on every word. "You—will—be—troubled—no—more—with—my drinking—I HAVE TOOK IT AT LAST!

"I knew it," exclaimed the wretched husband, desperately tossing his arms aloft, as when all is lost. "I knew it;" and leaving one coat flap in the hands of his wife, who vainly attempted to detain him, rushed from the room, sprang down stairs, both flights, by two and three stairs at a time—ran along the passage, and without his hat, or gloves, or stick, dashed out at the street door, sweeping from the steps two ragged little girls, a quartern loaf, a basin of treacle, and a baby. But he never stopped to ask if the children were hurt, or even to see whether the infant dripped with gore or molasses. Away he ran, like a rabid dog, straight forward, down the Borough, heedless alike of porter's load, baker's basket, and butcher's tray.

"I say," muttered the errand boy, as he staggered from the collision.

"Do that again," growled the placard man, as he recovered the pole and board which had been knocked from his shoulder.

"Mind where you're going," bawled a hawker, as he picked up his scattered wares; whilst a dandy, suddenly thrust into the kennel, launched after the runner one of those verbal missiles which are said to return, like the bcomerang to those who launch them.

But on, on, on scampered the teetotaller, heedless of all impediments—on he scoured like a he Camilla, to the shop number 240, with the red, blue, and green bottles in the window—the chemist and druggist—into which he darted, and up to the little bald man at the desk, with barely breath enough left to gasp out, "My wife," "Poison!" and "Pump!"

"Vegetable or mineral?" inquired the surgeon-apothecary, with professional coolness.

"Both—all sorts—laudanum—assnick—oxlid acid—corrosive—sublimity;"—and the teetotaller was about to add pine-apple rum amongst the poisons, when the doctor stopped him.

"Is she sick?"

"No." But remembering the symptoms overnight, the teetotaller ventured to say, on the strength of his dream, that she was turning all manner of colors, like a rainbow, and swelling as big as a house.

"Then there is not a moment to lose," said the Esculapius, and accordingly clapped on his hat, and arming himself with the necessary apparatus—a sort of elephantine syringe, with a very long trunk—he set off at a trot, guided by the teetotaller, to unpoison the rash and ill-fated bacchanalian, Mrs. Burrage.

"And did he save her?"

"My dear madam, be content to let that issue remain and accumulate interest, like a sum in the savings' bank."

Now, when the teetotaller, with the medical man at his heels, arrived at his own house, Mrs. Burrage was still in her bedroom; which was a great convenience, for before she could account for the intrusion of the stranger, nay, even without knowing exactly how it was done, she suddenly found herself seated—more zealously than tenderly or ceremoniously—in the easy chair; and when she attempted to expostulate, she found herself choking with the tube of something, which was certainly neither maccaroni, nor stick-liquorice, nor yet peppermint.

To account for this precipitancy, the exaggerated representations of her husband must be borne in mind; and if his wife did not exhibit all the dying dolphin-like colors that he had described—if she was not quite so blue, green, or black, as he had painted her, the apothecary made sure that she soon would be, and consequently went to work without delay, where delays were dangerous.

Mrs. Burrage, however, was not a woman to submit quietly to a disagreeable operation, against her own consent; so with a vigorous kick, and a push, at the same time, she contrived to rid herself at once of the doctor and his instrument, and indignantly demanded to know the meaning of the assault upon her.

"It's to save your precious life, Ellen," said the teetotaller, very solemnly.

"It's to empty the stomach, ma'am," said the doctor.

"Empty a fiddle," retorted Mrs. B. who would have added "stick," but the doctor, watching his opportunity, had dextrously popped the tube into her mouth; not without a fresh scuffle from the patient.

"For the Lord's sake, Ellen," entreated the teetotaller, confining her hands, "do, do, pray do sit quiet."

"Pob—wob—wobble," said Ellen. "Hub—bub—bub—bubble," attempting to speak with another pipe in her throat beside the windpipe.

"Have the goodness, ma'am, to be composed," implored the doctor.

"I wont," shouted Mrs. Burrage, having again released herself from the instrument by a desperate struggle. "What am I to be pumped out for?"

"Oh, Ellen, Ellen," said the teetotaller, "you know what you have taken."

"Corrosive salts, and narcotics," put in the doctor.

Assnic and corrosive sublimity," said the teetotaller.

"Oxalic acid and tincture of opium," added the doctor.

"Flywater and laurel water," said Mr. Burrage.

"Vitriol, prussic, aqua fortis," continued the druggist.

"I have taken no such thing," said the refractory patient.

"Oh, Ellen, you know what you said."

"Well, what?"

"Why, that your drinking should never trouble me any more."

"And no more it shall!" screamed the willful woman, falling as she spoke, into convulsive paroxysms of the wildest laughter. "No more it shall, for I've took—"

"What, ma'am, pray what?"

"In the name of Heaven! What?"

"Why, then, I've took the PLEDGE!!"

From the Liberty Press.

LETTER FROM WILLIAM JAY.

GIZEN, January 23, 1844.

My Dear Sir—Before leaving Bedford I promised you a letter from the Pyramids. Eight or ten are now in sight, and I am writing from the summit of the largest. Around these stupendous monuments of superstition and of despotism stretches a land, for forty centuries cursed with Slavery. The wrath of God has been poured out upon her. The sands of the desert are burying her magnificent structures; her energies have been crushed by foreign rulers; and her inhabitants wasted by pestilence. Fearfully has been accomplished the prediction of the prophet, "Egypt shall be the baseat of Kingdoms." When I witness the arrogance of the Turks, the sufferings of the slaves, and the base, avaricious sycophancy of the Arab, I remember our planters and their bondmen, and our Northern demagogues; and while trembling for my country, I here devote myself anew to the cause of American Abolition. Good bye, for the present. I will resume my pen at a more convenient time and place.

IN QUARANTINE, MALTA, February 15, 1844.

I avail myself of my present leisure, to continue my letter, begun between the Heavens and the Earth. I remember writing to you, that I should visit Egypt with less apprehension of personal violence, than I could my own slaveholding countrymen. My anticipations on this point have been fully realized. From all the information I have obtained, I am convinced, that *Christian* slaveholders are far more cruel toward their bondmen, than are the disciples of the false prophet, and far more vindictive toward the advocates of the rights of man. One reason undoubtedly is, that the Turks have among them no Bishops and Clergy claiming to be the privileged ambassadors of Heaven, teaching them that slavery is a divine institution, and that civil and religious rights are founded, not on the immutable principles of justice and mercy, but on the "tincture of a skin." A Mahommedan would be horrified at the idea of restricting the privileges of the Mosque to a favored caste, or of excluding a true believer from religious schools, or religious councils, solely on account of his complexion. A clergyman of the Church of England, long resident in Egypt, assured me that the Coptic Christians were far more cruel to their slaves than the Turks, and he assigned for this fact the very sufficient reason that the Coptic clergy held slaves, and justified the practice *from scripture.*

I carried with me from London a quantity of Anti-Slavery Tracts, in *Arabic*, the common language of Egypt, and addressed to the Mahommedans. I distributed them in the streets, at the Hotels, at the public Turkish Coffee House, in the Bazars, and to the keeper of the Slave-Market! What would have become of your friend, had he, trusting to the protection of laws and Constitutions, and the influence of Christianity, made a similar use of Anti-Slavery Tracts in Richmond or New Orleans?

I had intended seeking an interview with the Pasha, meaning to give him the Tracts, and at the same time, an Anti-Slavery lecture—but my time was too brief to permit me to wait for an introduction. The Pasha, you know, is supposed to be rather wolfishly inclined; but there are certain high-minded, chivalric gentlemen in America, who would be far more likely to murder me on account of my *opinions*, than Mahommed Ali. I have, as you may suppose, not been inattentive to the present state of Egypt, and the character of its celebrated Ruler. The result of my inquiries and observations is, that Egypt is rapidly progressing in civilization, and that the Pasha is one of the ablest, and most extraordinary men of the present day. He is both vilified and eulogized in no measured terms. The fact is, different people judge him by different standards. Tested by European civilization, and Christian morality, he is a selfish, sanguinary tyrant. But, when you recollect, that he was brought up, almost a savage, and that he was forty years old before he could write his name—and when you compare him with other Turkish governors, you are astonished at the extent of his views, the liberality of his opinions, and the energy of his government. From time immemorial, it has been the prerogative of Turkish governors, to squeeze as much wealth as possible out of their people; and certainly the present Pasha conducts the squeezing process with great vigor; but he has attempted what never entered the heads of his predecessors, the *creation*, as well as the abstraction of wealth: hence the introduction of the cotton cultivation, the establishment of numerous manufactories, and the encouragement of commerce, and the patronage of Europeans. He has, moreover, founded various schools and hospitals, and there is now at Cairo, a lunatic asylum, better conducted probably, than any in Europe, forty years since. I was astonished at the prodigious number of vessels on the Nile, often reminding me of our own Hudson. Alexandria is rapidly increasing, and the best part of it has been laid out and built by the Pasha and his family, within the last ten years. The "improvements," now going on at Cairo, for magnitude and expense, would not discredit the New-York Corporation. Splendid Avenues lined with trees, and an extensive park, the soil of which is raised eight or ten feet above the natural level, and planted with trees, now adorn the Capitol. Near Cairo are the Pasha's Gardens very far exceeding in size, magnificence, and taste, anything of the kind to be seen in our own country. I was struck with the liberality with which the palaces, gardens, and public institutions are thrown open to the public. I visited them, and even the mint without asking for any order of admission. A newspaper is published at Alexandria, and I could not learn that there is any formal censorship. But the Pasha, to encourage the undertaking, subscribes for a thousand copies, and I take it for granted the Editor is careful how he offends. He is probably as independent, as a Northern Editor, with a long list of Southern subscribers. As far as I could judge, there seems little or no restraint on the expression of opinion. I heard the Pasha's conduct freely and publicly discussed, and censured, apparently without any apprehension of the consequences. Beyond all doubt, there is more freedom of opinion in Egypt than in our Slave States.

Perhaps the most remarkable feature in the government of Egypt is the security it has given to person and property. Lynch law is unknown in the Nilotic valley. Not a negro is burnt alive in obedience to "public sentiment;" not an abolitionist hung: and I may almost say, not a man is robbed. In sober earnestness, from all I can learn, a stranger may travel from one extremity of Egypt to the other with as much safety as in a New England village. Cairo has a population of between two and three hundred thousands, and yet it is one of the most quiet, and apparently, orderly cities I have been in. I am persuaded, that for every murder committed in Egypt, there are, at least, a hundred in our Slave States. It is melancholy to be forced to make such comparisons between such a country as Egypt, and a portion of my native land. But while demagogues deal in lies and flatteries, it is the duty of a patriot to expose, and by exposing, endeavor to correct the faults of his country. If slavery continues in the United States, we shall become the basest of nations, even more base than Egypt herself.

You will be glad to learn that my health has greatly improved. I was failing fast, when I left New-York. A little bodily or mental exertion fatigued me. Exercise and relaxation have set me up again, and I feel ten years younger. I trust I shall return, through the blessing of God, with strength to mingle once more in the mighty host which is now battling in the cause of human rights. American Abolition is never absent from my thoughts. It is engraven on my heart.

I propose going soon to Naples—thence to Rome, Paris, and London, and I hope to be in New-York in June. My wife and daughters are well, and thank God, have not been obliged to nurse me. To-day I got hold of an American newspaper, giving the abolition vote in New-York. You have done well, and will, I hope, do better. Farewell, my dear sir. Believe me yours, truly, WILLIAM JAY.

GERRIT SMITH, Esq.

From the Commercial Advertiser.

SICK CHAMBER READINGS OF A VALETUDINARIAN.—No. VII.

PEOPLE WITH TAILS—LORD MONBODDO—Conversing with a literary friend the other evening, respecting the savage tribe of dwarfs said to have been recently discovered by Mr. Harris, among the highlands of Ethiopia, the account of which was published in the Commercial Advertiser of April 16, our friend remarked, that if the description given be really true, the race in question would seem to form the long-talked-of connecting link between the human and the brute creation. In the course of the conversation, in which others joined, the theory of the learned, though eccentric James Burnett, afterward Lord Monboddo, was referred to by way of irony. We observed that, strange as it might seem, Lord Monboddo was not altogether without authority for his opinion, at least that there had been men with such an elongation of the spinal vertebræ as not improperly to be called "tails." The fact which we asserted being questioned in a good-natured way, we have since hunted up our authority, which is a curious book, published in England in the year 1663, bearing the following formidable title, after the fashion of those days:

"ANTHROPOMETAMORPHOSIS: Man transformed; or, the Artificial Changeling Historically presented, in the mad and cruell Gallantry, foolish Bravery, ridiculous Beauty, fitting Finenesse, and loathsome Lovelinesse of most Nations, fashioning and altering their Bodies from the Mould intended by Nature; with Figures of those Transfigurations. To which Artificiall and affected Deformations are added, all the Native and Nationall Monstrosities that have appeared to disfigure the Human Fabrick; with a Vindication of the regular Beauty and Honesty of Nature, and an Appendix of the Pedigree of the English Gallant. Scripsit John Bulwer, Cognomento Chirosophos, M. D."

It will be observed at a glance, that a book with such a title page, must contain a great amount of matter alike marvellous and rare; and true, of course. Among other rarities, the worthy Doctor of Medicine treats of what he denominates "Tailed Nations," citing Pausanias as an authority not to be doubted. On the testimony of Delrio, he also states,—and perpetrates a pun in doing so,—that tales were *entailed* upon certain inhabitants of Strove, in an anathema pronounced against them by holy Thomas à Becket. Good Mr. Bulwer had also been told of a certain family in Kent, every member and descendant of which had a tail; and it is by means of this appendage that the descendants of that family could always be identified. But of the verity of this relation, he was not so clearly satisfied, as the gentleman who gave it him, had forgotten the title of the old chronicle in which he found it. A pretty good reason, this, why a cautious author should be allowed to entertain, at least, a doubt.

But not thus questionable is the best and most material part of honest Doctor Bulwer's testimony to the great physiological fact in dispute, as the reader will perceive from his own words:—"To make it a little more credible that the rump bone, among brutish and strong dockt nations, doth often spread out with such an excrescence, or beastly emanation, I am informed by an honest young man of Captain Morris's company, in Lieutenant General Ireton's regiment, that at Cashell, in the county of Tipperary, in the province of Munster, in Carrick-Patrick Church, seated on a hill, or rock, and where there were near seven hundred put to the sword, and none saved but the Mayor's wife and his son; there were found among the slaine of the Irish, when they were stripped, divers that had tailes more than a quarter of a yard long. The relator, being very diffident of the truth of this story, after inquiry, was ensured of the certainty thereof by forty soldiers, that testified on their oaths that they were eye-witnesses, being present at the action. It is reported also, that in Spaine there is another such nation with tailes. But that which gives great reputation to the narrative of tailed nations, is a history we have gained by that Coryphœus of anatomy, Dr. Hervey, who, in a learned tract that he has lately published, informs us that a certaine Chirurgeon, an honest man, and an acquaintance of his, returning from the East Indies, declared unto him upon his credit, that in the mountains, and remote places from the sea, in the island of Borneo, at this day, there is a certaine kind of tailed man, of which, with great difficulty, (for they inhabit the woods,) they took one, whom he saw, with a tail a span long." Here, then, is the case proved by substantial witnesses, with all necessary particulars of dates, facts, and circumstances. Pity that the author of the Monnikins had not met with honest Bulwer's work, as he might then have been able to relieve the insupportable, and unmitigated stupidity of that forlorn affair.

There is another point involved in the Ethiopian discoveries of Mr. Harris, referred to in the outset of the present article, upon which our Chirosopher has something to say, although he does not throw as much actual light upon it as upon that which we have just discussed. The singular race of people he describes, are dwarfs—almost pigmies. He believes in the existence of dwarfs, and cites Paracelsus; but thinks that they are first "occasioned by some artifice, or affectation,"—holding that they are clearly within the reach of art, and the hand of man's invention. We are almost afraid to quote him, lest our museum caterers should enter upon the business. "Even if man's hand were too short," says our physician, "yet the Devil's power can reach to such a conclusion; for if, as sometimes dwarfs and giants may be naturally procured, so the Devil, with more facility, can, by Divine permission, promote the decrease, or the increase of the human stature, by applying actives to passives, which is the judgment of Jordarnus and others. Delrio saies, there is no doubt but the Devill may make pigmies, and prohibit men from ever coming to the just stature of a humane body, as we see by man's artifice, to wit, by giving them burnt wines, and enclosing them in little pots; those little dogs, wherewith women are so delighted, are procured, and parents, greedy of gains, very wickedly, with certaine medicaments, cause their children's growth to be stunted, that they prove dwarfs. But he cannot make a giant of a pigmy; for he thinks that the Devill cannot so extend the bones of a little man to make them of a giant-like magnitude." Thus much for the present. We may refer to this invaluable work again. Meantime, the ladies will see from the foregoing, that by a little chaffering with Satan they can obtain Tom Thumbs and lap-dogs at their pleasure.

"Where Satyrs dance and dragons dwell."

T. Dwight.

Discoursing of monsters, what could have given the ancients the first idea of the Satyri of the Greeks—the Fauni Panes of the Romans? They are represented in classic legends, as a sort of demigods, resembling men, but with the feet and legs of goats, short horns on the head, and the whole body coated with hair. The Prophet Jeremiah, foretelling the desolation which was to come upon Babylon, speaks of satyrs thus:—"Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." Upon which text the learned John Brown remarks—"The Satyr was an animal represented by the ancients as half-man and half-goat. It was perhaps a horned owl, or a kind of ape, many of which danced about the ruins of Babylon. I almost suspect that devils appeared in such shapes, to some of the heathen. We are informed by Plutarch, that when Sylla was passing through Thessaly and Macedonia, for the purpose of crossing by sea to Brundusium in Italy, while at Dynachium, (the ancient Epidaurus,) a satyr was taken asleep, and brought to him—resembling exactly the pictures and statuaries of the artists. It appears that he was taken near the sacred spot of ground called Nymphæum,—a place of incomparable beauty, where the nymphs had an oracle. "He was interrogated by Sylla in many languages, but to the demand who he was, and to every question, he uttered nothing intelligible, his accent being harsh and inarticulate, something between the neighing of a horse, and the bleating of a goat. Shocked with his appearance, Sylla ordered him to be taken out of his presence." Wrangham, the annotator of Plutarch, states, on the authority of M. Ricard, that one of those horned gentry was actually taken in Le Maine, in 1599, and carried to Henry IV. "Upon some such monster," it is added, "has the whole theory of satyrs been founded by the poets." Yet, there must have been a monster of that name, else the pen of inspiration would not have recorded it.

CHARACTER OF CARLYLE.

[Extract from a Private Letter from England.]

He is altogether an erratic being, one who has no fixed point of belief, whatever. Some one has said, "Carlyle has a vast floating capital of faith, for which he is always wanting an investment." Nothing is more true. His soul is always agonizing for rest, and yet his mind can lay hold on nothing, whatever. In truth, he has a most magnificent *half-mind;* all the powers of imagination and reflection stupendous, with all the logical part entirely wanting. He is an idiot, in regard to rationality. For him, argument and evidence do not exist. He is, therefore, incapable of having opinions; and what he gives out, is never judged by its rationality, and nobody asks for consistency from him. Then, again, what is much worse, his predominant faculties overpower the moral sense, so as to leave scarcely any aim of approbation, and disapprobation. You see this eminently, in his French Revolution, where he worships force, of body and mind, and passive courage, and nothing else. See how he exalts Mirabeau! and in the same breath, will spit venom on Washington, whom he cannot endure. He hates everything moderate; and yet, he hates all confessors and martyrs, because he is insensible to the value of opinions, and thinks it the greatest of crimes to disturb custom. He writes books upon books, moaning over the woes of the people; yet he mocks and scoffs at every individual attempt to aid them. He scoffs at the advocates of the suffrage, and yet is always complaining that Parliament is not better. About Anti-Slavery, he is unbearable, and about every philanthropic effort. He scoffs with cruel glee at all abolitionists, and all blacks. He disparages Toussaint, denies his attributes, and chuckles at his thick lips in the portrait. Though all this is true, and though it is true that he is not amiable, nor practical, that he is fit only to write his grand ideas, which are so eminently needed, it is also true, though one can hardly believe it, that he is the most loveable soul you can meet. His feelings are all against his tongue, and he does not know what to do with his sympathies and emotions, impracticable being that he is I despair of conveying any notion of the charm of his purity, his earnestness, his unworldliness, and his awful insight, where opinions are not in question. Were I asked if I trusted him, I should reply, "What about? about any matter of reason?" "No." "About the fidelity of his heart?" "Yes." Being never logically right, his sayings against Anti-Slavery are of no consequence, except to himself. But he is a wretched man. No one understands his miseries. He is too singular, and too erratic, to be understood, or reasoned about. He is an inspired idiot, who is to be listened to reverently, and tenderly taken care of.

From the National Intelligencer.

PROGRESS OF THE ENGLISH LANGUAGE.

It is curious to trace the progress of the English language through a few centuries, and to mark its slow improvement. In illustration of this, I will take the Lord's Prayer, specimens of which are given at different periods. In the year 700, it began thus:

"Uren fader thic arth in heofnas, sic gekalgud thin noma, to eymeth thin ric; sic thin willa sue is in hoefnas and in ertho."

Two hundred years after this, but small advancement had been made in the language. It ran thus:

"Thee ure fader the eart on heofeaum, si thin namage hal god: cum thin ric. Si thin willa on earthen swat swa on heofnum."

In the reign of Henry II. about 200 years after this, it was rendered thus, and sent over to Pope Adrian, a native of that country:

"Ure fadyr in heaven rich,
Thy name be haliyed eber lich,
Thou bring us thy michell blisse;
Als hit in heaven y doe
That in yearth be ene it also," &c.

About one hundred years later, in the reign of Henry III, it ran thus:

"Fader that art in heaven blisse,
Thin Holye nam is wurth the blisse,
Cumen and mot thy kingdom
Thin holy will it be all don
In heaven and in earth also,
So it shall be in full well, Ie tro," &c.

In the reign of Henry VI. it began thus:

"Our fader that art in heaven, hallicwid be thi name; the kingdom come to thee; be the will don in eerthe as in havene," &c.

In 1437, it began thus:

"O, oure father which art in heaven; halowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven," &c.

From the Malta Times.

SLAVERY IN TURKEY.

I see you wish to put a stop to the introduction here of white slaves from Circassia, Georgia, &c. On this subject I will merely remark, that the Sultan's mother was a slave; so was Halil Pasha, the brother-in-law of the Sultan; so was Hafiz Pasha, and so were many of the most distinguished men, and the most fortunate ladies in the empire. Slavery in Turkey, is in a very mild form. Even the black slaves are seldom or never ill-treated. Before a man makes a purchase of a slave, he invariably asks him, or her, "Are you content to live with me, and to serve me? If so, I shall give you so many clothes, and so much pocket-money, and after serving me faithfully five or six years, you will have your liberty; whereas, if we can't agree so long, I shall sell you to some other person, with whom you can agree." Should the slave object to remain with his master, he himself has the power to go to the market, and declare he wishes to be sold. The master never opposes this, and it proves such a check upon him, that he seldom dares even to scold his slave. These remarks apply to black slaves; the white slaves, if young, are adopted as the children of the house, and are treated exactly like the other children. If girls grow up handsome, and accomplished, they find husbands to their liking among the highest in the State. They are not obliged to enter any harem, except it please them; and if ill-treated, or discontented, they also can insist upon being sold.

PUNCH'S LETTER.

TICKLETOP-HALL ACADEMY, 10th Dec. 1843.

My Dear Father:—The near approach of the vacation affords me the pleasurable opportunity of addressing you on the subject of my studies, in which I trust you will find me greatly improved. On French days I regularly dine on six dozen oysters, that I may acquire the language like a native, and already I find no difficulty in getting through a lot of Shelley's works, which I quite devour, and readily translate into another tongue. Greek we learn by candle light, as our professor thinks it is the easiest method to become acquainted with Greece; but, after all, this is a point much questioned by some of the illuminati. Next half-year I am to commence Spanish; in the meanwhile I am undergoing a preparatory course of onions and chesnuts. I have not yet touched Italian, fearing to have too many irons in the fire at once. I have almost forgotten my Latin which you will be glad to learn I prosecute with the utmost rigor. After that English comes quite easy and natural, for we stand in a class to answer questions relative to the parts of speech, and syntax. (Mr. Tickletop says the Income tax is a sintax,) and all that sort of things: what we know we tell, and what we don't we miss, and that is called passing! As for exercise, on Saturday some of the boys learn to dance, which I am anxious to do, only I have filled a book with eyes, mouths, ears, and noses, so you will perceive that drawing has been a principal feature, but I hope soon to make faces, which will be delightful, although I must not paint myself in too flattering colors. Geography has not been neglected. I am as familiar with both globes as the gold and silver fish in the parlor, only I have not done any maps yet, as Mr. T. thinks maps will lead to chart-ism, which is to be avoided. Ancient history I find vastly entertaining, especially that portion about Romulos and Remus being suckled by a wolf, which reminded me of a like instance in more modern times; I mean Little Red Ridinghood, who was devoured by an animal of the same species. The cases are strikingly similar. The experiments in electricity were so truly shocking that I preferred attending the hydraulic class, conducted by Mr. Welt, the shoemaker, who lately joined the teetotallers: and it is a singular coincidence that all the boys' boots have let in water ever since! I regret to state, that my last new clothes are torn to rags, the effects I verily believe, of the new tariff; you must also furnish me with another great coat, for, as the winter sets in I shall be either "warm with, or cold without." Mr. Tickletop presents the compliments of the season. I hope to find you in good health on the 14th, and not as we shall be, "breaking up."

From your dutiful and affectionate son,
TOBY PUNCH.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By PROBUS.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. They will be members of a family, under the care of the Director of Education